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## THE CHALLENGE OF PROGRESSIVE EDUCATION

There is, at the present time, a great deal of attention being given to the principles and practice of Progressive Education. These ideas are gradually exerting a greater influence on the work of educators and have been accepted by many school officials. In many instances, the school has been turned into an "experimental laboratory." Its purpose is to seek the means of increasing social and vocational efficiency by the application of the progressive theories. This presents a distinct challenge to parents and educators, to evaluate these theories carefully in the light of a sound philosophy of education. Such a philosophy should supply truths interpretative of the true nature and destiny of man, the work of education and the aims, objectives and ideals to be realized. Some account should be given of the place and importance of each of the agencies of education, and the methods, psychology and administrative practices that govern the education of the child. Most important of all, this philosophy should supply positive truths about the true nature of the child, showing how it is developed and modified by the work of education. In terms of sound principles, it is the purpose in this article to present a brief criticism of some of the basic theories of the movement.

## TENETS OF PROGRESSIVE EDUCATION

The "new education," as it is commonly called, holds that the important task of education is to adapt itself to the changing needs and conditions of life. Its adherents resist anything that makes for stabilization. They insist upon new directive principles in place of old principles, as necessary to meet the demands of a constantly changing social order. The main purpose, then, of progressive education, is to fit the individual for this life

alone. But such is not a true conception of life, because life has other purposes. Only those pupil activities that will aid in meeting the needs of life are to be stressed. This means largely that work will be along the lines of natural science, social science and vocational activities, with a neglect of the cultural and formative subjects. It is held that schools should no longer insist on learning facts from books. They should abandon formal discipline as an aid to trained thinking. In place of this and the guided activity of the classroom are to be substituted a free type of action in which spontaneous interest and purposeful conduct are used in solving the problems that arise in living. Vital activity must take the place of memory work, and learning by doing is to be used in place of learning by instruction. It is held that this method is the natural way to educate the young, by allowing the child to follow freely and without restraint his impulses. This will result in his development into an intelligent, socially efficient citizen, and thus best promote the cause of social progress.

Learning and thinking are best aroused when the child is made aware of the value to himself in the activity. When this value is recognized, a definite feeling of responsibility is assumed by the child, and thus is felt the need for the solution of his own problems. This need serves as the driving force of the child's action, which can be satisfied only when success occurs and the need itself has been satisfied. Thus, in place of directed learning subject to the authority of the teacher, the child is to be given the freedom to choose the tasks he will engage in, and to exclude them at his own will. There is to be no unnatural attempt to arouse the learner's interest.

The child is to discover for himself his own truth, and determine its value without any help from the teacher or any others in authority. Therefore only the new, the modern, the practical are held to be valuable.

Since the contributions of the past are held to be useless, and their methods are interpreted as offering little of value to modern life, attention is therefore directed to the progressive methods, techniques and material elements of education. Thus the project method, the unit or activity procedure provides the best means of giving complete education, because they stimulate self-activity, learning by doing, in a manner that is real and

lifelike. The teacher is not to have supreme authority, or exercise a guiding and disciplinary influence over the pupil. Rather, she is to serve as a guide, as a director, as an advisor, as a coach, as a listener and as an observer. Her function is to provide a desirable social setting, a stimulating environment, in which the child's desire to create something can function. Here, learning will take place as an outgrowth of the person's interest. Each individual is allowed to learn what he wants, in his own way and whenever he chooses to do so. The course of studies, thus planned to free the inventive powers of the child as well as his creative talents, is based on a philosophy of what is useful and practical. It gives undue stress to activity and neglects the cultural studies that in the past have been proved essential to the work of education. In general, then, Progressive Education may be characterized by two essential elements, (1) opposition to the recognized method of education that follows a definite program of studies, and (2) opposition to the direct guidance of teachers in the work of education, on the ground that the freedom of the child may be impaired by indoctrination.

#### PROGRESSIVE EDUCATION AND CHARACTER

The Activity School asserts "that character is built by doing, by free practice in moral actions and free moral experience." This view of character, then, appears to be that it is the sum total of one's moral habits. This means nothing more than one's behavior and conduct in every social situation, with regard to the presence of his fellowmen. It therefore lacks the definite sanction of the moral law, to regulate conduct. It should be stressed here that character may be defined as the "completely fashioned and disciplined will." It is more than the sum total of moral habits. It further requires a firm acceptance of unchanging moral principles and, in terms of such, the formation of appropriate habits of thought and action. In brief, it is the process of building a structure within oneself, made up of intellectual and moral habits based on the tenets of the moral law. These must be in agreement with the disciplined will, which is free to make its own choice of actions. Sound logic tells us that such habits are not the results of practice, nor is the knowledge of the evil of immorality to be secured through mere doing. On the contrary, the foundation of good character is,

to a great extent, aided and abetted by the guidance of those who have developed character, and by contacts with goodness and morality in general, wherein the right is perceived as good and the bad is recognized as wrong. Here, the occasion presents itself for the child, through example and imitation, to store up a spirit and a desire for all that is noble and good, and thus put it into practice in his future conduct in life. This means that character formation must go beyond mere social efficiency and personal well being. Experience has proved, among countless examples, that the individual, unaided and unguided, will not attain such development if left to follow his own natural inclinations. Such will never lead the learner to develop an appreciation and an understanding of the moral ideal that is basic to all character building.

#### PROGRESSIVE EDUCATION AND INTEREST

Those who favor the activity theories, stress the fact that a child does his best work, and the learning results are greater, when his interest is directed to the solution of a problem that bears a definite relation to his own manner of living. This means that the child should exert effort only toward those things in which he has an interest. They hold that interest and effort are united, and are best aroused by the "play way." Here, one may observe and measure his progress toward a goal which is the motivating factor for the activity engaged in, to solve the problem. It seems to be an essential part of our social life that interest and effort are seldom one and the same thing. In general, there are many aspects of life wherein no one may expect to do at all times only those things he wants to do. Why, then, should the pupil not learn the true relationship between interest and effort, as it usually exists in adult life? It would be bad pedagogy not to make use of a child's interests. No one will deny their importance in the work of education. However, it would be worse to include in the program of studies, both curricular and extra-curricular, only those things for which an interest is present, and thus neglect those formative subjects that require discipline and drill. The activity view appears to neglect a very important human trait, namely, that the child can persevere, sustain his interest, and continue to direct his efforts toward a goal whose real value will not be



realized in the immediate future. It is not always necessary that the end or goal be clearly evident to the child, in order that effort will be exerted. The pupil can be led, through skillful guidance and direction, to see that work can conquer many things, but that continued effort and perseverance are necessary. In this way may progress be made toward a remote objective. The satisfaction of having gained this will be clearly appreciated by the pupil who has assiduously labored and faithfully accepted the direction of those in authority. There are no short cuts to learning or self-control. They are the outcome only of unceasing efforts.

#### PROGRESSIVE EDUCATION AND EXPERIENCE

The New Education holds that one is to learn by experience, and test in terms of the success or failure of experience. Learning becomes largely a matter of doing, and experience is the only valid means of securing knowledge. Everything, therefore, must be tested and approved by experience, with only the successful procedure adopted and employed as the basis of future experiences. No educator will deny the fact that experience is and always will be one of the very important factors in the child's education. It is one of the means by which our objectives are realized. The human being alone, of all forms of life, possesses the capacity to profit by his own experiences and those of the race. The latter are usually described by the term "social heritage." It is definitely the business of education to transmit to the youth that portion of experience that has been proved to be of social service. It goes without saying that this must include many elements that have a spiritual origin and a cultural background.

It may be true, in certain respects, that experience is a good teacher. However, in the absence of authoritative guidance and direction, it is slow and incomplete. The child's progress toward that maturity in learning, in the conditions of life under which man must live, would be small if he depended entirely upon his own unguided experience. In spite of the fact, however, that the results of the child's experiences may be limited, nevertheless they are the only available means he has of profiting by those of the race, and thus benefiting by his social inheritance. Therefore, the child's personal experience serves two purposes, (1) as

a means of making the necessary adjustments to his environment, and (2) through the medium of the experience of others, to modify within certain limits the environment to meet one's particular needs. Each act has its effect in the quality of the adjustment made both to present and to future conditions. It further influences the character and extent of what the person may later in life draw from the wisdom of the past. Hence it is of primary importance that the child receive sound direction and mature guidance, while acquiring personal experience. If these activities are controlled and given guidance, with reference to the true natural condition of the child, and planned to influence favorably his future conduct, the work of education will have a sound foundation.

Should the child be led into conduct for which he has not been given a thorough preparation, his responses are very likely to carry him into the wrong social and moral channels. This will lead either to retarded mental development or the formation of habits that will render the person unfit to take his place as an efficient citizen, and thus bring on social censure rather than social approval.

#### UNGUIDED ACTIVITY VERSUS INSTRUCTION

In progressive education, discipline and guided instruction are replaced by a type of freedom that allows the child to follow his impulses without restraint. It is claimed that in this manner he will develop into a socially efficient member of society. This means that character, personality and citizenship, worthy objectives in any educational system, are to be the outcome of a free, undirected, unauthoritative school atmosphere.

The influence of evil companions on good morals is evident to everyone. Society, at various times, has found it necessary to guard the young against immoral persons and the spread of immoral practices. It has taken definite steps to deal with those evil doers who lead the innocent astray. The value of carefully chosen adults who, by their good example, might lead children in their conduct to a desirable level of goodness, has been recognized in all ages. Now it is true that the child's experience varies in efficiency as he passes from the actions of childhood that occur by chance to those that are directed by the formal educational agencies. As he approaches the adult

stage, this direction may lead to important consequences for good or evil. It seems evident that it would be unwise to subject the child to those chance experiences until the time when he has attained such a state of maturity that he is fitted to select wisely his own experiences. Until the child attains this stage of development, his conduct must be controlled within the bounds of recognized standards by the various educational agencies. To do this effectively, the teacher, the parent, the priest or the school official must hold a definite ideal of the type of manhood or womanhood into which children are to develop.

#### SOME FUNDAMENTAL PRINCIPLES

It may be observed from the preceding paragraphs that the Progressive Education Movement is a return to an idea long prevalent in the history of man. This view is that both life and activity educate, a basic part of traditional educational theory. They attempt to take over life with its freedom, and give expression to it in the school by the use of methods that are in agreement with the progressive views. In the light of this policy, a brief résumé of some of the movement's fundamental principles will be given.

First, the child is ordained to himself: he is an end in himself. To this, our reply is that the child, first of all, is ordained to God his Creator as his final end, and secondarily to society of which he is a member.

The second principle is that the child evolves from within by giving expression to those interests and capacities that are potential within him. In response to his own natural impulses, the child liberates his own capacity for achievement. To this principle, our answer is to point out that the child develops by responses whose stimuli come to him from without. The child accepts knowledge which he did not make or discover, but which comes to him from without. Through the medium of his intellect and will, he submits and conforms to this truth which even goes beyond the range of his experiences. The individual thus stimulates himself to participate in the action that comes from without, by making it a part of his life and conduct.

A third principle teaches that the child makes his own truth by choosing it for himself. Employing the modern conception of growth, the activity theory proposes to free the child from

any dependence upon the decisions of others. It does this by giving him the freedom to make his own choice. In reply, it may be stated that there is but one objective truth to which the individual must submit. This truth is the wisdom supplied by human reason and divine revelation, as codified in the natural and the moral law. Therefore, the child must be led to accept this truth without change, and, in terms of its tenets, modify his conduct.

A fourth and final principle claims that the child is taught to know and possess things for their practical or instrumental value. This view is opposed definitely to the development of the cultural and disciplinary side of the individual's education. The child must be given instruction so that he will secure a body of truth and knowledge in order to lead a life in accord with wisdom, that will result in the realization of his final destiny.

The consequences of these principles for teaching are self-evident. The teacher is expected to submit to the needs of the child, as manifested by his interests. This means that teaching must be restricted to those subjects the child wishes to take or those the progressive adherents feel are desirable, and the methods must be adapted to coincide with the manner in which the child wishes to pursue a particular subject. Since the needs of the child vary with each individual, the perfect school is the "individual school," where the child can express himself entirely and develop all the individual possibilities hidden within him.

#### THE TRADITIONAL SCHOOL

Teaching has for its objective the presentation of truth in such a manner that the child recognizes it as true, sees value in it and opens his mind to receive it. The traditional school must hold to the idea that there is one school which teaches, that is, one which transmits truth. This involves divine truth, in so far as the church has charge of the school. It also involves that truth acquired through the experience and reflection of the ages, human truth, as demanded in the pursuit of the child's vocation. Since the school has for its function the handing on of that truth, the traditional method is necessary and justifiable. In spite of the cry of reformers, this means the proposal of the truth, its explanation and the use of proper exercises to insure its grasp. When it is recognized that the responsibility for doing this rests



largely with the teacher, it follows that a definite plan of study, direction and control of the pupil is necessary. This will call for obedience on the part of the pupil, and assiduous work according to a regular and logical plan of study. Through this procedure, the student may secure an exact knowledge of the subjects required for successful life and citizenship.

The program of studies should be determined by each type of school, according to the level of attainment demanded by the vocation of those attending it. By vocation is meant the real problems of life, time and place under which the individual must earn his living. It also includes the free choice of the individual to respond to them, because it is in terms of this vocation that the individual's temporal and eternal destiny may be realized.

The traditional school will admit, however, that the "Progressives" have reason to rebel against a program that is too formal, too rigid, too detailed, with an excessive amount of official supervision. They are justified in opposing a plan of education that neglects activity which tends to develop the pupil's initiative, his character and his personality.

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## GEOLOGY IN THE LOWER SCHOOLS

Geology is a key science to industry. It provides the raw materials upon which industry is built; it serves as Nature's proving grounds for the laws forged in the laboratories of chemistry and physics! In spite of this, a study of college curricula often proves it to be the Ishmaelite of the sciences—usually entirely elective except in schools where mining interests are strong. A recent canvass by the writer developed the fact that it is only well developed in the larger universities and is rarely adequately taught in colleges without graduate affiliations. This appears to be particularly true of our Catholic institutions. Our summer schools are top-heavy with courses in educational methodology which seeks to measure and analyze every childish action yet leaves the teacher bereft when a wee small voice asks a simple and justifiable question such as, "What is a stone?"; "What is the ultimate source of a plant's food?"; "What is an earthquake?" The most fundamental of such facts should be common knowledge to the teachers of general science in our grade schools and our State Accrediting Boards should see that they possess them.

It is very evident from the study of the data acquired in the canvass referred to above that geology is most prevalent in the West, where mineral resources and their study form the main fabric of industry. Economic pressure makes geology and mining a political issue in the State Universities of the far West. In the East, where, in the lack of mining schools, the practical applications are less evident, geology is more limited to the larger institutions. It is in these areas that the pedagogical values of geology need to be stressed, and in this respect the ignorance of the average citizen regarding the fundamental nature of things geological is often appalling. I, personally, while teaching a course of petrology in a large institution, had the sad experience of a student electing the course because he thought it had "something to do about oil!" I have found also that the word "paleontology" had such an awesome effect upon some students that they never acquired courage enough to acquaint themselves either with its meaning or the field it covered. For this reason the teaching of geology is practically confined to the universities. It is more

rarely taught in colleges and is practically unheard of in the lower schools. It is therefore to the educators of secondary schools that these words should bear the greatest significance.

Geography should start in the grade schools, but geology should not be used here except as a background for the teachers of general science. Formal courses in geology should not be taught until the last two years of high school, and then it should be confined to such general material as physiography and earth materials such as minerals and rocks. The adolescent is avidly interested in his environment which involves things geological just as well as biological. The beauty of the Natural Sciences is that they deal with things *natural as well as concrete*. After studying the preparation of artificial chemical compounds, these should be associated with naturally occurring minerals. After studying the nature of heat in physics, would it not establish the conception more indelibly in the mind of the adolescent by showing how such heat affected the behavior of geysers?

In the colleges all three fields of geology can be taught with propriety: the physical, the biological, and the applied. Physical geology can be roughly divided into structural and dynamic geology; mineralogy; petrology and petrography; and physiography, glaciology, and hydrology. As the name implies, structural geology deals with the configurations of the earth's crust while dynamic geology analyses the natural forces that accomplish these structural changes. Mineralogy is the study of naturally occurring chemical compounds which, upon association into rock masses, involve the studies of petrology and petrography. Physiography and glaciology have great possibilities for coordination with the field of geography and hydrology is involved with the behavior of rivers which often involve great sociological problems. Paleontology, in spite of its awesome name, is nothing more than a backward extension of biology in which plant and animal remains are studied which the struggle for existence has long ago eliminated from the ranks of the living. We call such deleted types "fossils." It seems fantastic, yet true, how many biologists have created imaginative lineages of ancestral types that *might have been* without bothering to find out anything about *those that were*. Some people have aptly termed such flights of mental gymnastics "armchair philosophy."

When "applied geology" is referred to in some of the world-wise gatherings of our urban East, it often creates a ripple of mild curiosity. The impression of a geologist is too often that of a bespectacled, absent-minded man abstractedly cracking stones with a funny-looking hammer. This is as absurd as the impression once held of a biologist as a bearded monstrosity with a butterfly-net! All of our metals, without which modern society would be well nigh helpless, come from geological ores which must first be found and studied before they can be fabricated. Such information requires a knowledge of economic geology. The business pulse is measured by political and commercial geology and geography. The engineer building a dam upon a natural, earthly foundation must be acquainted with the principles of engineering geology, or hire someone that is, if his reputation is to long endure.

Even pleasurable occupations such as traveling become enhanced through a knowledge of geology. Scenic wonders become more unbelievably grand when they are understood. The great chasm becomes more than merely a gigantic hole in the ground and the mountain more than a huge mole on the face of the earth. There is something truly sublime in the orderliness of their creation, which is an open book to those who can read their structure. Such less intricate details of geology appeal to our youth of today just as much as the more abstruse problems of geological research captivate the minds of graduate students of that science. They have a right to study them and will be better educated for having been permitted to do so. So, let me appeal to all those interested in the curricula of the secondary schools, and particularly those in charge of State Accrediting Agencies, to allow teachers to elect geology *with the assurance of credit toward advanced teacher standing* in the fields of general or natural science. It will make them more feeling and enlightened teachers and encourage our high school youths to be more enthusiastic about the world in which they are destined to spend the rest of their existence.

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## THE EDUCATIONAL WRITINGS OF ST. JOHN BAPTIST DE LA SALLE

### PURPOSES OF THIS PAPER

This paper attempts to illustrate, by excerpts from them, the quality and variety of the educational writings of Saint John Baptist de la Salle; to give brief evaluations of these works; and to present some historical data that are of interest regarding them.

### A BRIEF SUMMARY OF THE LIFE AND WORK OF SAINT JOHN BAPTIST DE LA SALLE

Saint John Baptist de La Salle was born at Rheims in France, April 30, 1651. Although the eldest of a family distinguished in the magistracy, he desired from early youth to consecrate himself to the service of the Church, and became a canon of the Cathedral of Rheims at the age of seventeen. He was a seminarian at St. Sulpice, Paris, when the death of his parents obliged him to return to Rheims, where he continued his studies and took the degree of Doctor of Theology. He was ordained priest in 1678, and devoted himself entirely to good works.

He applied himself especially to the instruction of youth, and founded a Religious Society (The Institute of the Brothers of the Christian Schools), chiefly intended for the education of the people. He began community life with his first disciples, June 24, 1681, made vows of stability and obedience with twelve of them in 1684; and, in order to give them in his own person an example of the most perfect devotedness and most absolute disinterestedness, he resigned his canonical office and distributed his rich patrimony to the poor.

He himself taught school at Rheims, Paris, Marseilles and Grenoble. He resigned the office of Superior General in 1717. Finally, after having worked in and for the schools during forty years, he died, April 7, 1719, in the House of St. Yon, Rouen, where he had established the headquarters of his Institute.

There are at the present time over 18,000 Brothers of the Christian Schools, who, in the various parts of the world, devote themselves to the Christian education of 333,000 children and youths.

In the United States there are some 1,600 members of the Institute, and there are almost as many in Canada.

The Brothers conduct six colleges in the United States, viz., De La Salle College, in the Catholic University of America, Washington, D. C.; St. Mary's College, California; St. Mary's College, Winona, Minn.; University of Scranton, Scranton, Pa.; La Salle College, Philadelphia; and Manhattan College, New York. In addition to the colleges, each province has a number of teacher-training schools, academies, high schools and parochial schools.

#### THE EDUCATIONAL WRITINGS OF SAINT JOHN BAPTIST DE LA SALLE

Saint John Baptist de La Salle was not a writer in the sense that he had devoted any considerable part of his life to the composition of books, but he had found it necessary to write several volumes bearing on the life led by the Brothers and on the work of the schools. All of the writings of Saint de La Salle aim at the religious and professional formation of the teachers or the Christian education of children.

"His writings, like his life, are typical of a man solid rather than brilliant, reflective rather than imaginative."<sup>1</sup>

The writings are clear, practical, and rich in doctrine because they are based on the Holy Scriptures and the Fathers.<sup>2</sup>

A remarkable limpidity is achieved as the result of the author's precision in his choice of words, his felicitous turn of expression, his succinct forms and his constant use of divisions and subdivisions.

The author is never lost in idle speculation, but always has in mind the practical, to which he directs his reader's attention by a sort of examination.

#### *The Common Rule of the Brothers of the Christian Schools*

Saint de La Salle committed to writing the customs of the Community by editing, in 1695, the "Practices of the Daily Regulation." The prescriptions of the "Practices" were observed until 1705. In that year, the Founder modified and completed the first edition and adopted, as the title of his new work, "The

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<sup>1</sup> Précis of the History of the Institute of the Brothers of the Christian Schools, p. 48.

<sup>2</sup> Ibid.

Common Rule of the Brothers of the Christian Schools." The principal members of the Institute, who assembled at St. Yon to choose a new Superior General, earnestly requested their founder to prepare a final and definite edition of the *Rule*. He complied with their request and, the following year, a manuscript copy of the new text was sent to all the houses of the Institute. The copy which had been sent to Troyes is preserved in the archives of the Mother-House, Rome. The *Rule* was approved by the Church in 1725 and has, during the two centuries since, undergone only very slight modifications.

#### *Meditations on School*

The sixteen meditations of this series are an earnest exhortation to the exercise of the apostolate of Christian education. They define most completely the supernatural mission of the Brothers. The oldest edition appears to be the edition of 1730. It bears the name of John Baptist de La Salle.

#### *Meditations for Sundays and Festivals*

A copy, without date, printed at Rouen and regarded as the first edition, is preserved in the archives of the Mother-House, Rome. It has served as a guide for the edition quoted in the present work.

These meditations are a group of counsels of perfection, founded on the evangelical maxims and the examples of our Lord and the Saints. Each meditation suggests a practical application for the religious life and for the professional life of the Brothers. In this book Saint de La Salle tries to make meditation easy and fruitful for his disciples, and he shows not only his deep piety but his remarkable knowledge of what today is called psychology.

#### *The Conduct of Schools*

On the educational side Saint de La Salle wrote a book which has been the admiration of educators for more than two centuries, a book to which the English writer, Matthew Arnold, has paid a glowing tribute. That book is *The Conduct of Schools*. In it the founder outlined his simultaneous method of teaching, and set down a large number of practical hints for maintaining discipline and for teaching the several school subjects.

F. de la Fontainerie<sup>3</sup> says of this work:

"... from the beginning of the Christian Schools, Saint de La Salle worked to establish uniformity among the teachers; and to this end he wrote for them instructions from time to time. Already, by 1690, the general principles of his method were established, and about 1695 he united his writings in a didactic work, which he entitled *Conduit des écoles*.<sup>4</sup>

"The future teachers all made copies of this work, which they studied during their training; but not until 1720 was a printed edition published. In subsequent years, the printed version was often revised to meet the changing needs of time—and even of place. However, we are concerned only with the edition of 1720, which, since we are told that all changes in it were approved by him, undoubtedly represents the ideas of the Founder."

This pedagogical treatise, begun by the Founder, in the early days of his educational activities, was progressively modified in accordance with the appearance of new pedagogical methods. The Brothers made copies of it which they took with them to their schools. It is the *vade mecum* of the Brothers and contains the essential features of the La Sallian methods.

The Bibliothèque Nationale has a copy dated 1706. The first printed edition dates from 1720 and comprises two parts: (a) A treatise on the exercises in use in the schools; (b) Means to be employed for maintaining order in the schools. A third part has been added to the modern editions, viz., Brother Agathon's commentaries on the Twelve Virtues of a Good Master, which are merely mentioned in the *Conduct*.

Brother Philip, late Superior General of the Institute, used to say, "It is evident that a book of this nature (*The Conduct of Schools*) never reaches a final edition. New experiments, progress in methodology, legislative ordinances, contemporary necessities—all these things make periodic modifications inevitable."<sup>5</sup>

#### *A Treatise on Christian Politeness*

This book, composed at Vaugirard in 1695, originally served as a manual of politeness and a text for the reading of manu-

<sup>3</sup> *The Conduct of the Schools of Jean-Baptiste de La Salle*, p. 34 et seq.

<sup>4</sup> There is a greatly modified evolution of the work, adapted for use of schools in America, called *Management of Christian Schools*.

<sup>5</sup> *Op. cit.*, p. 118.



scripts. This explains why the early editions are lithographed. The book treats in detail the precepts of politeness and civility and assigns charity as the real motive for the observance of these precepts. Subsequent editions have undergone considerable modifications in order to keep them in accord with the conventions of successive periods.

The Founder always maintained that the schools of the Brothers should be schools of good manners, and in this book he urges the boys and young men who frequent the La Sallian Schools to seek to imitate our Lord, who was the world's perfect Gentleman.

### *The Duties of a Christian*

Saint John Baptist de La Salle also wrote a book on Christian Doctrine called, *The Duties of a Christian*. In an interesting and agreeable style he discusses the sacraments and the commandments and the virtues which Christians ought to practise.

This is the longest of the Founder's writings. It was composed at Vaugirard and published for the first time in Paris in 1703. It was made up of three volumes.

The first volume, in story-form, treats of dogma, moral, the Sacraments, and prayer. It is a sort of family textbook in theology, pleasant to read, and easily within the intellectual grasp of the people. For a long time it was used as a Reader in the Brothers' Schools. The editions of the nineteenth century are completely different from the original edition and contain, in addition, the Prayers for Mass, and the Rules for Politeness and Christian Civility. The later editions are illustrated. In 1888, the original text was re-edited in two formats, the larger of which was illustrated.

The second volume is a Catechism in the form of questions and answers.

The third volume, in the form of a dialogue, contains an explanation of exterior and public worship and a group of selected hymns.

### EXCERPTS FROM THE WRITINGS OF SAINT JOHN BAPTIST DE LA SALLE

The end of the Institute of the Brothers of the Christian Schools is to give a Christian education to children; and it is for this purpose the Brothers keep schools, in order that, having the children under their care from morning until evening, they

may teach them how to lead good lives, by instructing them in the mysteries of our holy religion, inspiring them with Christian maxims, and giving them a suitable education.—*Rules*, Chap. I.

This Institute is of very great necessity, because artisans and the poor, being usually little instructed and being occupied all day in gaining their own livelihood and that of their children, cannot themselves give them the necessary instruction and a suitable and Christian education. It was for the purpose of procuring this advantage for the children of artisans and of the poor that the Christian Schools were instituted.—*Rules*, Chap. I.

All disorders, especially among artisans and the poor, usually arise from their having been, in childhood, left to themselves and badly brought up. It is almost impossible to repair this at a more advanced age, and because the evil habits they have contracted are overcome only with great difficulty, and scarcely ever entirely, no matter what care may be taken to destroy them, either by frequent instructions or the use of the Sacraments. And, as the principal fruit to be expected from the institution of the Christian Schools is to forestall these disorders and prevent their evil consequences, it is easy to conceive their importance and necessity.—*Rules*, Chap. I.

The Brothers of the Society shall strive by prayer, instruction, and by their vigilance and good conduct in school, to procure the salvation of the children confided to their care, bringing them up in piety and in a truly Christian spirit, that is, according to the rules and maxims of the Gospel.—*Rules*, Chap. II.

The Brothers shall exercise all possible attention and vigilance over themselves so as to punish their pupils but rarely, being convinced as they should be, that this is one of the chief means of managing their school properly and of establishing very good order.—*Rules*, Chap. VIII.

When it is necessary for the Brothers to punish any of the pupils, they shall be extremely careful to do so with great moderation and self-possession, and with the conditions prescribed in *The Management of the Christian Schools*; therefore, they shall never undertake to punish in hastiness or when they feel excited. *Rules*, Chap. VIII.

From: *Meditations on School*

St. Paul tells us: *And if I should have prophecy, and should know all mysteries and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.*

Do you make it your chief aim to instruct your disciples in the Gospel maxims, and in the practice of Christian virtues? Have you nothing more at heart than to make them love these maxims and virtues? Do you bear in mind that what you now do in their behalf will be the foundation upon which all after-

goodness must be built up? For it must be borne in mind that virtues practised in youth find less opposition from corrupt nature; hence they take deeper root in those youthful hearts, which, from the dawn of reason, have learned to serve God.

Yet, let it be borne in mind that to make your apostolate efficacious, you must practise what you teach those confided to your care. Your heart must be filled with zeal, that from your abundance others may freely partake. Let your teaching be such that they will be urged onward to the practice of all that is good; thus will your efforts bring down upon you the indwelling of God's holy spirit, and thus shall your pupils be all the more earnestly urged forward by the force of your example.

From: *Meditations for Sundays and Festivals*

You must adapt your instructions to the capacity of the children, otherwise they will be useless. Therefore you must prepare yourself well to make your questions and answers understood, . . . to explain them clearly, and to use expressions easily understood.—*Med.* 33.

The means of saving a pupil is to correct him prudently, which will make him change his conduct; whereas, if abandoned to his will, he will run the risk of losing himself, and of being the desolation of his parents. The reason is this, that the faults he commits will become habits, of which he will later on have much trouble to correct himself.—*Med.* 203.

To be useful, correction should, on the part of him who administers it, be: charitable, just, moderate, peaceable, and prudent; and, on the part of him who receives it: voluntary, respectful and silent.—*Med.* 230.

Use moderation when those whom you have to instruct, fall into any fault and you are obliged to correct them for it. Should you be excited or troubled, be very careful not to administer any reprimand under such circumstances, because then the correction would be hurtful to the pupils as well as to yourself personally.—*Med.* 204.

Our Lord, in His sermon on the Mount, said to His Apostles: *Blessed are the meek, for they shall possess the land*, that is the whole world, because they possess the whole world who possess the hearts of all men. In this they easily succeed who are meek and considerate. They insinuate themselves in such a manner into the hearts of those with whom they converse and with whom they have relations, that they insensibly win them and obtain all they wish from them. It is thus that hearts are won, and that we make them do what we wish; it is thus that those who are born with this happy disposition or who have acquired it with the help of grace, render themselves as it were masters of others and lead them to duty as they wish.—*Med.* 65.

You have the advantage of being employed especially in the

instruction of the poor; you should in accordance with the spirit of your Institute, think much more of them than of the rich; you should also live poor and disengaged from everything in order to resemble them in some respects.—*Med.* 143.

One of the principal cares of those who instruct others should be to know their pupils, and to understand how to behave towards them, because some require to be conducted with more meekness, others with more firmness; some require more patience, others to be urged and stimulated; some need to be reprimanded and punished to correct them of their faults; there are some who need to be continually watched over to keep them from going astray or ruin.—*Med.* 33.

Your zeal with regard to the children who are confided to you would be very imperfect, if you were to exercise it only by instruction; but it will become perfect if you yourself practise what you teach them, because example makes much more impression on the mind and heart, especially of children, than words. Not yet having the mind sufficiently developed for reflection, they generally imitate the example of their teachers; more willingly doing what they see done, than what they hear, especially when the words of their teachers are in contradiction with their conduct.—*Med.* 202.

From: *The Conduct of Schools* (Edition of 1720)

The correction of the pupils is one of the most important things to be done in the schools and one with which the greatest care must be taken in order that it may be timely and beneficial, in respect to both those who receive it and those who witness it. For this reason, there are many things to be considered in regard to the use of the corrections which may be administered in the schools and which will be discussed in the following articles, after the necessity of joining gentleness to firmness in the guidance of children has been explained.

Experience, founded on the unvarying teachings of the saints and the examples which they have set us, affords sufficient proof that, to perfect those who are committed to our care, we must act toward them in a manner at the same time both gentle and firm. Many, however, are obliged to admit or at least they show by the manner in which they behave toward those in their care, that they do not easily see how these two things can be joined together in practice. If complete authority and too much power, for example, are assumed in dealing with children, it appears difficult that this manner of controlling them (although it may proceed from great zeal, it is not according to knowledge, as St. Paul says, since human weakness is so easily forgotten) should not become too harsh and unbearable.

On the other hand, if too much consideration is had for human weakness, and under pretext of having compassion for them,



children are allowed to do as they will, the result will be wayward, idle, and unruly pupils. . . .

The teachers should take care that the pupils bring with them every day their breakfast and lunch, and, without obliging them to do so, a little basket will be placed in an appointed place in the classroom, into which the children, when they are so piously inclined, may put what bread they have left over to be distributed among those of them who are poor. The teacher will see that they do not give away any of their bread unless they have enough left for themselves. Those who have bread to give will raise their hands, showing at the same time the piece of bread which they have to give, and a pupil who has been appointed to receive these alms will go to get them. At the end of the meal, the teachers will distribute the bread to the poorest and will exhort them to pray to God for their benefactors. . . .

They must be made to understand that it is desired that they eat in school in order to teach them to eat with propriety, with decorum, and in a polite manner and to invoke God before and after eating.

. . . There will be nine different grades of instruction in the Christian Schools: First, the table of the alphabet. Second, the table of syllables. Third, the primer. Fourth, the second book for learning to spell and read by syllables. Fifth, the same second book, in which those who know how to spell perfectly will begin to read. Sixth, the third book which will be used to teach to read with pauses. Seventh, the Psalter. Eighth, the book on Christian Civility. Ninth, letters written by hand.

All the students of all these grades, with the exception of those who are reading the alphabet and the syllables, will be distributed in three sections: the first composed of the beginners, the second of the intermediate, and the third of the advanced and of those who are perfect in the work of the grade.

The beginners' section for each grade will then be composed of those who still make many mistakes in reading the lesson. The intermediate section will consist of those who make few mistakes in this reading, that is to say, one or two mistakes at most each time. In the section of the advanced and perfect will be those who ordinarily make no mistakes in reading their lessons.

There will, however, be only two sections of readers of the book on Christian Civility. The first section will be composed of those who make mistakes in reading it, and the second of those who make almost none.

*From: A Treatise on Christian Politeness: Rules of Civility*

Politeness consists in ease and gracefulness of manners, in a

desire to please others, and in a careful anticipation of their wants, and even of their least wishes. . . .

Christian youth ought to be instructed not only in the duties which religion imposes, but also in those which politeness prescribes; thus their virtues will receive the respect to which they have so just a claim. . . .

This treatise tends to direct our external acts according to the rules of Christian society and decorum. It gives instructions upon the most ordinary actions of life, such as rising, retiring to rest, meals, conversation, amusements, etc., that everything may be done according to precise regulations, and with the most sustained attention. . . .

True politeness has its source in the heart. If practised in youth, politeness becomes a habit, whose exercise will be easy and agreeable. It begins under the paternal roof, and is brought to perfection by the daily relations of domestic life. There nascent passions may be easily repressed, feelings of benevolence may be more easily brought into play, and good offices more constantly interchanged.

The child who behaves toward his parents with love and respect, toward his brothers and sisters with kindness and affection, who seeks for opportunities to render them little services, and is grieved when he cannot add to their happiness; who never allows himself to be carried away by anger, or moroseness, or incivility, will find it equally easy to treat his fellows in like manner. On the contrary, he who is accustomed to act with rudeness and incivility in the bosom of his family, will never possess that amiable and generous character so indispensable in our relations to society. . . .

There are two things extremely injurious to politeness. If these are not combated, they render its exercise well nigh impossible. The first is egotism. He who seeks but his own satisfaction, cannot accommodate himself to the idea of always preferring others to himself; studying to please every one; doing violence to himself to restrain his heart and tongue, however he may be provoked; or yielding gracefully to the whims and caprices of others. In short, he cannot subject himself to the numberless petty sacrifices which politeness exacts. Such sacrifices become a source of enjoyment to the generous heart, which, in return for these marks of attention, rarely fails to receive the testimony of sincere gratitude.

The second thing opposed to politeness is a morose disposition. A joyous character is one of the most precious of blessings. Like the sun, it sheds an agreeable radiance wherever it appears. It not only contributes to the happiness of him who possesses it, but it also spreads gayety and gladness around it. How melancholy is a stay in a house from which gayety is wholly banished! Peace, unity, and kindly feeling give place therein to coldness,

estrangement, and, perhaps, mutual aversion. The domestic fireside, instead of being a centre of light, and love, and happiness, becomes an object of sadness and hatred.

*From: A Christian's Duty \* \* \* The Apostles' Creed*

It was necessary that the faithful should possess a form of profession of faith, short, simple, easily remembered, and everywhere the same. To this end the Apostles, before separating to preach the Gospel, drew up the symbol which bears their name, and which tradition has constantly assigned to them.

The word *symbol* signifies a sign, or an abridgment. It is so called because the profession of faith made by reciting it serves to distinguish those who are Christians from those who are not, and because it contains in an abridged form all the truths which a Christian is bound to believe.

Although the Apostles' Creed is but a summary of what we ought to believe, yet, like "a spring whose seemingly narrow bed will give birth to ample rivers" (as St. Chrysostom remarks), it contains the whole extent of the Faith. To young minds it presents the milk of doctrine, while those of larger growth and more information may always find matter for meditation and instruction.

It contains twelve articles, which divide themselves into *three principal parts*.

The first part consists of the first article, concerning God the Father, and the Creation of the world.

The second comprises the six articles next following. These treat of the Son of God, of the Redemption of mankind, and the General Judgment.

The third consists of the five concluding articles. These set forth truths of Faith concerning the Holy Spirit, the Church, the forgiveness of sins, the general resurrection, and the rewards or punishments reserved for mankind after death, according to the good or evil which they have done.

To repeat the Apostles' Creed is to make as many acts of faith as it contains truths. For this reason, it is very profitable to recite it often. But especially on rising in the morning. First, to testify before God that we desire to live like Christians during the day. Secondly, upon retiring to rest, to dispose ourselves to die in the Faith, if death surprises us during sleep.

The Church commands all Christians to commit it to memory. Parents are obliged to teach it to their children.

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## IRISH EDUCATIONAL CONTRIBUTION TO PENNSYLVANIA IN THE NATIONAL PERIOD—II

In higher education, and all the colleges save the University of Pennsylvania were denominational in inception and control, Irishmen and their sons were making a considerable contribution. At Carlisle, the Scotch-Irish center, associated with James Wilson, General William Irvine, once a student at Dublin University, General John Armstrong and Colonel Ephraim Blaine saw its old grammar school develop into an academy under the presbytery and into Dickinson College (1783) through the support of John Montgomery, Benjamin Rush, and John Dickinson (1732-1808) who was long chairman of its trustees and donor of an unknown amount which was said to be the largest given to an education institution up to that time. Dickinson "was taught by William Killen, an Irishman," until he was eighteen and then studied law in preparation for the Middle Temple, London.<sup>43</sup> The first principal was Dr. Charles Nisbet, a Scot who had been graduated from the University of Edinburgh, a royalist at heart who annoyed the boys with his railings at excesses of local democracy, and a man of such pronounced narrowness that he refused to return to Scotland on a visit in a ship commanded by an Irishman. Yet he built a good school which operated under an undenominational charter but remained sturdily Presbyterian for fifty years save when it was appealing for state aid.

Other than President Buchanan, Roger B. Taney was its chief alumnus. He came up from Maryland because of successful recruiting by two neighboring youths after a journey of a fortnight by boat and wagon. Here he boarded with James McCormick, who taught mathematics for twenty-six years, earned a salary of £100 per year, and edited a series of popular almanacs and associated with a small student body of Scotch-Irish and Irish background.<sup>44</sup> A classical school without even a teacher of grammar or modern languages in its earlier years, Dickinson College had strong classical and mathematical teachers of Irish birth or lineage like James Ross, son of an immigrant, John Borland, Rev. Henry R. Wilson, Henry D. Rogers, Alexander

<sup>43</sup> Jackson, *Literary History*, 106.

<sup>44</sup> James H. Morgan, *Dickinson College* (1933), 107, 111f.

McFarland, Owen Nulty, James McCauley, later its president, Gerald Stack, Henry McKinley, and Robert Johnson. President William Neil, pastor of the Presbyterian Church of Philadelphia, set down as his pattern that teachers discipline students, that a school be in control of a single denomination, and that state patronage is dangerous to a free college.<sup>43</sup>

Jefferson College, stemming from Dr. M'Millan's school at Canonsburg (1779) and Rev. Thaddeus Dod's school at Ten-mile in Washington County (1782), was naturally a Scotch-Irish foundation in faculty, management and student support, judging from names and from the racial cast of the region as well as from the debates of 1798 on the temperance and liquor problems in which spirituous liquors won. Of notable Presbyterian clerical teachers there were several: Dr. M'Millan, son of immigrants from Antrim to Maryland (1742) and a product of the Blair's school at Flagg's Manor, Maryland, who served as president (1817-1822); Rev. John H. Kennedy of Ulsterite grandparents, professor of mathematics and natural history; Samuel Miller, a native of Derry, safeguarded from the taint of Ireland because his great-grandfather from Scotland had settled there in the days of Charles II, an arrival in Chester County (1768), a teacher, a soldier under Colonel Wayne, and a mathematician in academy and in college; Rev. Abraham Anderson, linguist and son of Ulsterites; and Rev. Matthew Brown, whose grandfather left Ulster for Pennsylvania in the Scotch-Irish tide of 1720, a teacher, principal of Washington College, and president of Jefferson College (1822-1845). Samuel Ralston's career (1756-1851) was more exciting: a native of Donegal, a graduate from the University of Glasgow, a Presbyterian parson, a patriot but no rash rebel, for he left Ulster in 1794 before the Irish revolution was attempted, a missionary in Maryland and Pennsylvania, a religious pamphleteer, a builder of Old Redstone Academy, and an associate of Alexander Campbell the religious rebel who founded his own denomination.<sup>44</sup>

Lafayette College at Easton (1824) was not without its Scotch-Irish leaders and professors as Robert Cunningham, who in the

<sup>43</sup> "Sketch of 150 Years" in college's catalogues, 1932, 1934; C. F. Himes, *A Sketch of Dickinson College* (1879); Wickersham, *op. cit.*, 394f.

<sup>44</sup> Joseph H. Smith, *History of Jefferson College* (1857), 6, 72, 157, appendix for list of students and faculty, 413f., 353f., 121f., 283f., 180f., 192f. See also his *Old Redstone*.

1830's was a promoter of normal education,<sup>47</sup> and Thomas Conrad Porter (1822-1901), the son of an Ulsterite immigrant, who on graduation from Lafayette and Princeton Theological Seminary became a German reformed minister, a botanist who expanded his science, and a professor of chemistry, botany, and zoology at Marshall and Lafayette Colleges.<sup>48</sup> At Lafayette as well as at Jefferson College, Washington McCartney (1812-1856), theologian and philosopher, taught mathematics and modern languages. He resigned when Lafayette refused to increase his wage from \$600 to \$800 per year (1846), though he later returned to teach philosophy. As an example of even greater versatility, he opened a law school in the neighborhood and published his *Origin and Progress of the United States* (1847).<sup>49</sup>

Villanova College, established in 1842 (chartered in 1849) by Patrick Eugene Moriarity (1804-1875), one of the ablest and most independent priests on the Atlantic coast, was almost a Catholic Irish front. Able Irish Augustinians conducted its preparatory and collegiate classes in the sciences, philosophy, literature and the classics—friars like Kyle, O'Dwyer, Ashe, and James O'Donnell who were trained on the continent and thus fused two or three cultures into their teaching. An apparent shortage of priests when parochial demands for teachers were more pressing necessitated the employment of laymen like Dalton, later a secular priest, who had been associated with St. Augustine's Classical Academy of which Peter Madigan had been headmaster; Rogan, who later joined the priesthood; Charles Egan, who became an Augustinian; Joseph O'Donnell, and John Gibney who as a teacher of mathematics was worth \$150 per year or considerably less than a sturdy man could earn with a shovel and pick on the public works. The school was an interesting venture and bold in its program to serve an immigrant laboring people and to sustain itself on their patronage and the endowment of salaryless friars.<sup>50</sup>

<sup>47</sup> Wickersham, *op. cit.*, 407f., 614.

<sup>48</sup> D.A.B., XV, 104.

<sup>49</sup> D.A.B., XI, 571.

<sup>50</sup> Irish interest in the school was indicated by a reprint in the Dublin *Freeman's Journal*, Dec. 11, 1844 of a long prospectus by P. E. Moriarity, commissary general of the order in America. See Thomas C. Middleton, O.S.A., *Historical Sketch of the Augustinian Monastery, College, and Mission of St. Thomas of Villanova* (Phil., 1893) which should soon be superseded with a centennial volume.

A German Catholic College at St. Vincent's Abbey was founded (chartered in 1870) by the truly great Boniface Wimmer, O.S.B. Six Franciscan Brothers from Ireland established St. Francis College at Loretto in Cambria County in 1847 (chartered in 1858). The Jesuits chartered a school in 1852; and the Christian Brothers, largely Irish in origin, obtained a legislative act incorporating La Salle College in 1863.<sup>51</sup>

Quite apart from the colleges which have no monopoly in the promotion of culture, Irishmen, some of whom had been teachers, were making their literary and journalistic contributions to the state. John Searson, an Irishman, after thriving in Philadelphia for a score of years as a merchant, returned to Ireland, where he taught fifteen years, and finally returned to Philadelphia to write and sell his poetry. His *Poems on Various Subjects* (Philadelphia, 1797) had a subscription list of 1,000 names, and his *Mount Vernon and Other Verses* and his *Age of Error* (1797) were judged to have considerable merit as imitations of Hervey, Thompson and Pope.<sup>52</sup> O'Callaghan published a series of American Bibles. Peter Markoe (1753-1792), a native of the West Indies, a student in Trinity College, Dublin, and a reader of law in London, wrote while in Philadelphia under the signature of "A Native of Algiers" and made translations from French and German authors.<sup>53</sup> In 1803 there was published anonymously, "by a Gentleman in this City to his Niece in Cork," a small volume with a long title, "Advice to the Fair Sex; in a Series of Letters on Various Subjects: Chiefly Describing the Graceful Virtues, which are indispensably required to adorn and perfect the Female Sex, in every useful accomplishment; how to wear the garb of innocence, and to govern themselves in every station of life, from their infancy to their death. And the contrast: Thereby showing how to follow what is good, and eschew what is evil."<sup>54</sup>

The leading Irishman to be sure was Mathew Carey (1760-1839), son of a well-to-do Dublin family, who had little formal education but an insatiable intellectual curiosity. He became

<sup>51</sup> Wickersham, *op. cit.*, 418-419. Due in part to a paucity of available printed material and properly compiled histories, Catholic education and colleges receive little attention in state histories of education.

<sup>52</sup> M. Katherine Jackson, *Outlines of the Literary History of Colonial Pennsylvania* (1906), 156.

<sup>53</sup> *Ibid.*, 158.

<sup>54</sup> Mulhern, *op. cit.*, 365.



a reformer, wrote against duelling, yet in later years with Irish inconsistency got himself wounded in a duel with an opposing journalist, worked as a printer for Franklin in Paris, edited the *Freeman's Journal* (1781), founded the rather violent *Volunteers' Journal* (1783), served a sentence in Dublin's Newgate for his rebellious and seditious utterances, and escaped in female disguise to ship for America. He landed in Philadelphia with twelve guineas in his pocket, received under protest \$400 from Lafayette (whom he repaid when that hero was in straits forty years later), and founded the *Pennsylvania Herald*, strangely enough a conservative paper, which stressed political news and legislative proceedings. In 1786, he was one of a small number of the founders of the *Columbian Magazine*, and soon established his own ephemeral *American Museum*. With Bridget Flahavan as a helpmate and nine children, his influence in Philadelphia increased and continued long after his death. A founder of the Hibernian Society to relieve Irish immigrants, a promoter of Catholic activities and institutions, director of the Bank of Pennsylvania, a promoter of the first American Sunday school, a pamphleteer for infant schools and universal education, a Federalist, a book-seller and publisher on a large scale, and a tractarian of really tremendous output. As a friend of Ireland, he published his *Vindiciae Hibernicae* (1819) to defend his old land from the continuous and exaggerated aspersions in connection with the massacre of 1641<sup>88</sup> whose actual and alleged atrocities were never forgotten in English "no popery" and American nativist charges nor by intolerant writers of children's textbooks.

To compromise factional politics, he published his *Olive Branch* (1814-1820). As a Catholic, he was best known for his series of Douai Bibles (1790, 1805), his *True Principles of a Catholic* (1789), his cautious but compromising association with the Hogan schism and its rain of pamphlets, and his funeral at St. Mary's Church which is said to have drawn a greater throng of Philadelphia's citizens than any public funeral save that of his old friend Stephen Girard. However, his greatest fame now lies in his labors as a protectionist, an economist and editorial leader of the "Philadelphia Society for the Promotion of National Industry." "In his voluminous and spirited writings" he "made

<sup>88</sup> See Bryan Magee, "Popish Plots in the Seventeenth Century," *The Month* (London), May, 1940.

himself the chief advocate of protection for American manufacturers," or it had been put stronger by the writer of his sketch in the *Dictionary of American Biography*, "He did more than anyone else, if we except Hamilton, to found the American nationalist school of economic thought, his son Henry C. Carey being his most distinguished follower."<sup>86</sup>

Of his son Henry Charles Carey (1793-1879), publisher with the house of Carey, Lea and Carey, which treated foreign authors honestly prior to international copyright regulations, a writer of merit, and a *laissez faire* economist, quite as much might be said. Mathew's daughter, Frances Anne, married the Quaker publisher, Isaac Lea, and her sons, Henry Charles Lea (1825-1909), educated in the classics and mathematics by Eugenius Nulty, and Mathew Carey Lea (1823-1897) gained wide reputations as book publishers and authors and respectively as an historian and as a chemist.<sup>87</sup>

A hardly less influential Irishman was Robert Walsh (1784-1859), the son of Robert Walsh of the Irish Brigade of France who resigned his commission to enter trade which brought him to Baltimore. Born in Baltimore, educated at St. Mary's Seminary and Georgetown College, well traveled in Europe, legally trained under Robert G. Harper, a son-in-law of Charles Carroll, the younger Walsh developed all his opportunities and his political connections which were increased by his marriage to a daughter of Jasper Moylan, the patriot-merchant of Philadelphia and a niece of both Stephen Moylan of Revolutionary War and of the Catholic bishop of Cork. As a secretary of William Pinkney in London, Walsh widened his circle of friends, who included George Canning, some of whose speeches he edited. He contributed to Parisian papers and to the *Edinburgh Review*; edited the *American Register* of Philadelphia (1809-1810; wrote for Joseph Dennie's *Port Folio*; founded the *American Review of History and Politics*, which was too federalist in tone to last, the *American Register* (1817), and with others the *National Gazette and Literary Register* (1820) with which he maintained his connection for fifteen years; and he edited for a year (1822) the

<sup>86</sup> *D.A.B.*, III, 487, 489; *D.N.B.*, IX, 74; Parsons, *op. cit.*, XI, 251f.; *Records*, XXIX, 71f. A full length biography is needed, despite good special studies like E. L. Bradsher, *Mathew Carey, Editor, Author, and Publisher* (Columbia Univ. Press, 1912) and K. W. Rowe, *Mathew Carey: a Study in American Economic Movement* (Johns Hopkins, 1933).

<sup>87</sup> *D.A.B.*, III, 487; XI, 67, 71.

*Museum of Foreign Literature and Science*. His brochure, *A Letter on the Genius and Dispositions of the French Government* (1810), was favorably noticed in the *Edinburgh Review* and *London Quarterly*. In 1813, his familiarity with European affairs enabled him to write his *Essay on the Future State of Europe and Correspondence Respecting Russia between Robert G. Harper and Robert Walsh Jr.*; and in 1819 he won complimentary notes from Jefferson, John Adams and John Quincy Adams as well as a vote of thanks from the Pennsylvania legislature for his volume, *An Appeal from the Judgments of Great Britain Respecting the United States of America*. What with teaching English at the University of Pennsylvania (1818-1828), of which he was a trustee (1828-1833), his duty as a manager of Mumford's Military Academy at Mount Airy, his editions of English poets, his articles in Frances Lieber's *Encyclopedia Americana* (1829-1833), his sketch of Franklin in Delaplaine's *Repository of the Lives and Portraits of Distinguished American Characters* (1815), and his two volumes of *Didactics: Social, Literary and Political*, he made a contribution of no small value. He probably merited Edgar Allen Poe's commentary that he was "one of the finest writers, one of the most accomplished scholars, and, when not in too great a hurry, one of the most accurate thinkers in the country."<sup>28</sup> In ill health he returned to Paris, where he presided over an American salon, interpreted American policies for European journals and European politics for New York and Philadelphia papers, and as consul general (1844- ) befriended American visitors who generally sought him out.<sup>29</sup>

No inconsiderable Irish leader was John Binns (1772-1860),<sup>30</sup> a Protestant native of Dublin, who was associated with a constitutional society in London as well as with the United Irishmen and hence found himself detained without trial on a charge of high treason. On regaining his freedom, he departed for America and settled at Northumberland, Pennsylvania, where fellow-British radicals, Joseph Priestley and Thomas Cooper, were al-

<sup>28</sup> *Southern Literary Messenger*, May, 1936.

<sup>29</sup> Sketch by writer in D.A.B., XIX, 392, with bibliography including a master's essay at the Catholic University (1933) by J. R. Dunne, O.S.A. under his direction. Soon one of my students, Sister M. Frederick Lochmes, will publish a doctoral dissertation on Walsh based upon an exhaustive study of all sources and materials.

<sup>30</sup> D.A.B., II, 282; D.N.B., V, 60; "A Study of John Binns and the Democratic Press," by one of my students, Mother M. Augusta Grant (master's essay, 1940).

ready located. Here he published the *Republican Argus and County Advertiser* (1803- ), fought the last duel recorded in Pennsylvania, and printed the memoirs of Priestley (1805) before going to Philadelphia, where he founded the powerful *Democratic Press* (1807) with its motto, "The Tyrant's Foe; the Peoples' Friend." As its editor for a score of years he became a dominating figure in state politics, made governors like Simon Snyder, fought for free education, protection for manufacturers, the American system, legal rights for negroes and justice for Ireland and her immigrants, and supported the losing cause of John Quincy Adams. He then, aside from his aldermanship, retired from machine politics and published the *Pennsylvania Justice or Magistrates' Daily Companion* (1840, 1845, 1850) and his own curious *Recollections* (1854).

Sheridan's grammar was reprinted in Philadelphia in 1783.<sup>61</sup> Christopher Talbot from Dublin was associated with Carey on the *Columbian Magazine* (1786-1802). Thomas Lloyd, an Englishman, who had studied at St. Omer and who came to America at the suggestion of his fellow-student, Leonard Neale, later archbishop of Baltimore, published Challoner's *Unerring Authority* (1789). Alexander Bodie's *Life of St. Francis Xavier, Apostle of the Indies* was printed (1798) by Hogan and McElroy. Sergeant Patrick Gass (1771-1870), a son of an Irishman who settled in Cumberland County, put together with the aid of an Irish master and publisher, David M'Keehan, his *Journal of the Voyages and Travels of a Corps of Discovery under the Command of Captain Lewis and Captain Clarke* (Pittsburgh, 1807, plus additional editions) which gave the country about its first knowledge of the Lewis and Clarke expedition. Bernard McMahon, a United Irishman, became the noted nursery and seedsman of Philadelphia, published *The American Gardener's Calendar Adapted to the Climates and Seasons of the United States* (1806, 1819). At Lancaster, William Hamilton printed in German *The Following of Christ* (c. 1812). Edward Murphy through William Poyntell edited and published *Select Dialogues of Lucian* (Phila., 1804, 1806).<sup>62</sup>

<sup>61</sup> Wickersham, *op. cit.*, 202.

<sup>62</sup> Parsons, *op. cit.*, X, XII., 61, 68, 71, 150, also his "Early Catholic Publishers of Philadelphia," *Cath. Hist. Rev.*, July, 1938; "McMahon" in *D.A.B.*, XII, 137. For Dornin, J. H. Bennett, *Cath. Footsteps in N. Y.* (1909) 458; *D.A.B.*, V, 380.



William Duane, famous Irish rebel and journalist of the *Aurora*, published his fairly liberal, tolerant and catechetical *Epitome of the Arts and Sciences* for the schools (1811) at a time when there was a dearth of patriotic, home-made textbooks.<sup>33</sup> Nicholas Biddle was succeeded as editor of the *Port Folio* by Charles Caldwell (1722-1853), the son of an Irish medical officer who settled in North Carolina, who was known as a teacher in North Carolina and Kentucky, as an army surgeon, a professor of medicine in Transylvania Medical School and as champion of phrenology.<sup>34</sup> William D. Conway printed his *Beauties of the Shamrock, Containing Biography, Eloquence, Essays and Poetry* (1817). Peter Fox was a Catholic publisher at Reading and in Philadelphia. Bernard Dornin, a Dublin printer, had set up as a printer and publisher in New York (1804) but removed to Baltimore and then to Philadelphia, where he published Bishop Charles Walmesley's translation of Pastorini's *History of the Christian Church* and MacNeven's *Pieces of Irish History*. Augustine Fagan (d. 1823) published a few books including *The Spiritual Mirror* (1812), as did William McLaughlin. A prominent Catholic publisher was Eugene Commiskey (d. June 9, 1860) with his series of Bibles, Milner's *Brief Summary* (1821), Lingard's *History of England* (completed by Printer Lucas of Baltimore), the *Catholic Family Library*, and the local journal, *Catholic Herald and Visitor* (1833- ). An Augustinian, William Gahan, compiled a *Compendius Abstract of the History of Christ* (1825, 1830).<sup>35</sup>

Among the other Irish arrivals whose sons made a national contribution to American scholarship there might be cited: Nancy McCully of Washington, Pennsylvania, whose son was the physician Francis Julius LeMoyne (1798-1876); John and Mary McEwen Fleming of Mifflin County whose son, John, attained fame as a missionary to the Indians; John McCormick whose son, James Irwin McCormick, was a classical scholar and a physician and whose grandson, Samuel Black McCormick (1858-1928), won fame as an educator and a Presbyterian minister; the Neagles from County Cork whose son, John Neagle

<sup>33</sup> Sister M. Leonore Fell is writing under my direction a doctoral dissertation on textbooks which demonstrates how they developed in youthful pupils an intolerant nativism.

<sup>34</sup> Lewis Collins, *Hist. of Kentucky*, II (1882), 218.

<sup>35</sup> Parson, *op. cit.*, XIII, 102, 202, 248.

(1796-1865), became a portrait painter of note. A late arrival (1857) was Robert Ellis Thompson (1844-1924), who was brought from Lurgan in County Down to Philadelphia by impoverished parents and who by dint of thrift and laboriousness managed to educate himself into high standing as a preacher, educator and economist.<sup>66</sup>

In the meantime popular education was advocated with spirit by Robert Vaux of the Philadelphia school system, and by his Society for the Promotion of Public Schools (1827), a number of governors, Samuel Breck, "the father of the public school," who had temporarily been a Catholic, Thaddeus Stevens, Thomas H. Burrows, Mathew Carey, William J. Duane, Walsh's *Pennsylvanian Gazette*, and Joseph R. Chandler, editor of the *U. S. Gazette* [who later became a Catholic], among many others and in spite of the opposition of religious denominations with their own pay schools and foreign language institutions, aristocrats, conservatives, and propertied interests.<sup>67</sup> Organized workingmen of Philadelphia, and probably throughout the larger centers of population, stormed for public support of education with an elimination of all pauper associationship as set forth in their manifesto (1829):

"Adoption of an ample system of public instruction, calculated to impart equality as well as mental culture—the establishment of institutions where the children of the poor and the rich may meet at that period of life, when pomp and circumstances of wealth have not engendered pride; when the only distinction known will be the celebrity each may acquire by their acts of good fellowship. The objection that the children of the wealthy will not be sent to these schools is one of minor importance. Our main object is to secure the benefits of education for these who would otherwise be destitute, and to place them on a level with the most favored in the world's gifts. As poverty is not a crime, neither is wealth a virtue."<sup>68</sup>

Certainly something had to be done for public education, almost confined to that portion of the poor who were willing to exhibit their poverty, when illiteracy was so prevalent with some

<sup>66</sup> D.A.B., XI, 163, VI, 460, XI, 613, XIII, 396, XVIII, 469.

<sup>67</sup> Louise G. and Mathew J. Walsh, *Hist. and Organization of Education in Penn.*, esp. 117f., 173f.; Joseph J. McCadden, *Education in Penn., 1801-1836, and its Debt to Robert Vaux* (1937), esp. 45f., 215, 237; W. F. Hewitt, "Samuel Breck and the Penn. School Law of 1834" in *Penn. History*, April, 1934; Mulhern, *op. cit.*, 450f.; Wickersham, *op. cit.*, 290f.

<sup>68</sup> Mulhern, *op. cit.*, 448.

100,000 voters (voters not immigrants), said to be unable to read.<sup>69</sup> The fight against illiteracy continued to be waged until the Civil War when the increase in female teachers procurable at lower pay solved the problem of costs and when economy compelled the acceptance of co-educational secondary schools. Thereafter the fight against illiteracy became one against ignorance. While the Act of 1834 only permitted localities to establish free public schools, yet it met intense and rather general hostility. Not until 1849 was there a compulsory school law; and not until 1854 was there a modern general educational act, which chanced to be steered through the legislature by Robert A. Monaghan of Chester County. No stronger supporter of education could be named than Andrew G. Curtin, son of an Ulsterite arrival of 1793, secretary of state, superintendent of common schools, and in due time governor. A deputy superintendent of schools, John M. Sullivan had a short term (1857), and is reported to have exercised little influence. In conformity with this reform legislation, Philadelphia established a central high school in 1836 and Pittsburgh a similar institution thirteen years later.<sup>70</sup>

The passage of the final act, unfortunately, was associated with Know Nothingism, which also ended the state's proportionate contributions to private secondary schools.<sup>71</sup> Not until 1875 did the state constitution forbid the appropriation of public money for charitable educational purposes to sectarian institutions as a principle of separation of church and state, which Wickersham, who had been named superintendent of schools in 1867, supported although he wished that the separation "could be preserved in the public schools without eliminating religious instruction."<sup>72</sup>

<sup>69</sup> *Report of the Joint Committee of the Two Houses of the Penn. Legislature on the Subject of a System of General Education*, Harrisburg, 1834.

<sup>70</sup> Walsh, *op. cit.*, 173; Wickersham, *op. cit.*, 305, 516, 529. See Sister M. Theophane Geary, *A Hist. of Third Parties in Penn., 1840-1860* (1933) [done under this writer] esp. 65, 157f. Joseph J. L. Kirwin, *Catholicity in Philadelphia* (1909), 304f.

<sup>71</sup> Mulhern, *op. cit.*, 218f. See Elias Schneider, "Denominational Schools" *Penn. School Journal*, March, 1853; Church and the School Question, *ibid.*, Aug., 1853.

<sup>72</sup> Mulhern, *op. cit.*, 307. Despite this the state had from 1881 made appropriations to certain denominational colleges until such grants were declared unconstitutional by the state supreme court (*Collins v. Kephart*, 117 Atl. 440, (1921) which in connection with Duquesne University held that although an institution under the control of a religious body may bestow its benefits on others and permit those outside of the denomination to take part in its management, it is none the less a sectarian institution within the inhibition of the constitution. E. C. Elliott and M. M. Chambers, *The Colleges and the Courts* (1936), 290.

The gradual secularization of education did not prevent (and it may have encouraged) the foundation of religious schools or the steadfastness in that character of existing denominational institutions. Academies chartered by county courts were often denominational in purpose, while public academies were tolerant enough to have chartered guarantees that no Christian be discriminated against as trustee, teacher or student or that boards of trustees should not include more than three of any religious persuasion.<sup>72</sup> An occasional academy was still being founded by Irishmen: In 1834, Laurel Hill College was located near Girard College (possibly as an antidote) by the Rev. J. Kerby as a preparatory school with board and tuition at \$150 per annum.<sup>74</sup> In 1840, there was the West Alexandria Academy of the Rev. John McCluskey, Presbyterian. The Armagh Academy was conducted as a religious school. T. W. McFadden was teaching at Schellsburg (1852), Coyle at Mechanicsburg (1857), F. M. Gilleen at Newville (1866), and McFagin, about 1840, in St. John's Lutheran School at Shiremantown.<sup>73</sup>

Despite relatively low wages, \$1 per day for laborers, \$1.50 to \$1.75 for artisans, and \$5 to \$10 per week in the mines, the increase in Irish Catholic immigrants resulted in the building of institutions and schools and the introduction of religious communities. While the increase in the number of religious teachers limited opportunities for laymen in Catholic schools at a time when nativism closed public schools to Catholic instructors, there was probably little hardship because of the demand for hands in industry and public works and the shortage of labor after 1861. Of these religious teachers it is certain that a large percentage was of Irish birth if records were made available.

St. Charles Borromeo Seminary (1832) was established when there were only 100,000 Catholics in the state. A founder and promoter of the seminary was Francis Patrick Kendrick (1796-1863), a native of Dublin, who as bishop of Philadelphia and Archbishop of Baltimore wrote and compiled such an array of theological, religious and apologetic works that he was held to

<sup>72</sup> Mulhern, *op. cit.*, 233, 246.

<sup>73</sup> *N. Y. Weekly Register*, Nov. 15, 29, 1834, Jan. 17, 1835 (2 columns), from the *Phil. National Gazette*.

<sup>74</sup> Wickersham, *op. cit.*, 489; Mulhern, *op. cit.*, 263f., 292; Maurer, *op. cit.*, 74.



be the outstanding scholar of the pre-Civil War hierarchy.<sup>18</sup> Academies or parochial schools were instituted by communities of nuns at Pottsville (1837), at McSherrystown, Beatty (1845), Torresdale (1847), Loretto (1855), Chestnut Hill (1858), Reading (1859), in Susquehanna County (1860), a German Catholic high school at Pittsburgh (1862), and Eden Hall at Holmesburg in Philadelphia County. In 1860, there were some forty parochial schools. In Susquehanna County, there was St. Joseph's College dominated by Fathers John V. O'Reilly and Hugh Monaghan.<sup>19</sup>

It was a propitious era for building with a mounting population (the diocese of Philadelphia in 1857 had about 300,000 souls) earning higher wages and cheaper money after 1860 and war inflation to silence earlier commitments and mortgages. Individual promoters and builders profited by the times and won reputations for vision and farsightedness.

RICHARD J. PURCELL.

#### The Catholic University of America.

<sup>18</sup> Sketch by writer in *D.A.B.*; Joseph B. Code, *Dictionary of American Hierarchy* (1940), 181.

<sup>19</sup> *Metropolitan Cath. Directories*; W. F. Dunaway, *A Hist. of Pennsylvania* (1935), 740f.; Mulhern, *op. cit.*, 247, 414; Wickersham, *op. cit.*, 484, 492.

### A PROJECT THAT PAID

There they were, dollars and dollars worth of periodicals on political theory and practice, the best on the market and almost as many in number as those found in the nearby state university. They were in the periodical reading room of the library for the benefit of the whole college, but especially for those working in political science. I, as the teacher of that particular group of students, meditated as my eyes wandered along the racks on just what return this investment was making. True, their contributions to the general discussions in class (we sit around a table) gave evidence of the fact that some periodicals were being used. In the first individual conference of the year each student had found an hour in her weekly program for reading current matter in her field with responsibility for a check-up on this item in each subsequent conference. But the check-up was too much on the "must" order. Further, when the beginning of the second semester found me unable to meet each student for three weeks, it became amply evident that it was stern duty, not desire, that drove them to keep tryst with authors who write in political science magazines. I had given each student a typed form covering the matters that ordinarily come up in conference—the current literature question among them—and I had just finished examining the "returns." They formed the immediate occasion for the first point of my meditation in the periodical room.

What could I do? My students were an interesting, intelligent group; they liked to discuss and they did discuss current matters that had bearing on the work in class, especially what they found on the daily pages of the metropolitan press. What could I do to spur them to more scholarly levels, to create an interest which would make them want to go higher? I had to remember that they were all following a solid college schedule which required serious preparation in courses in Religion, Philosophy, a Seminar in Fundamental Relations, Foreign Policy of the United States, Political Science, and Education. That program did not permit of much tampering. What could I do about it? Or could I do anything about it?

As I glanced up, my eyes lit on what provided the second

point of my meditation. Just opposite my table, on the top tier of racks, I read "Science Digest." Something clicked. There was no *Political Science Digest* that I had ever heard about. And why not? (No, dear reader, the *Digest* is not for sale. You may read on in perfect safety!) Why could not this group of students put out a *Digest* for use on the Campus—in humble type—on humble paper. That would achieve my first purpose. Actually, results I never anticipated came from the project. But I am getting ahead of my story.

At the History Club's meeting in mid-February the idea was presented. The selling points were three in number. First, the reading that would be required to condense articles for a monthly *Digest* would not exceed the time to which each one was already obligated; second, the club meetings would be splendid times to discuss the articles with one another, to get interchange of opinions, and to plan the various features of the *Digest*; third, this would eliminate the necessity members of the club were under to prepare special programs for the meetings. The fears of those who could not type were allayed by the assurance that they would never learn younger and that the final copy would be done by those who knew how. There were those who questioned the enterprise—the "much-ness" of the work (and like the poor they are always with us). Unblushingly I admit that their pride was worked on—pride in a project never before achieved, pride in the realization that they would be the first to put out a *Political Science Digest*—an all-student publication.

On March 27 the first issue of the *Political Science Digest* came from the—typewriter. The members of the club had organized into five committees: Committees of the Whole Club, On Briefs, On Content, On Form and Setup, and the Research Committee composed of five sub-committees in charge of work that took them into the past and therefore into works of biography, letters, memoirs, and the like. Here responsibility was placed squarely on the seniors who acted as chairmen. Each member of the club had the responsibility of making one long condensation and two short ones, the latter classified as "Briefs." The choice was limited to American government, politics, and foreign relations, with the exception of papal pronouncements to the whole world. While students gave first choice to articles from the leading Political Science magazines, they were per-

mitted to use such outstanding periodicals as *Harpers*, *The Yale Review*, *The American Scholar*, *The Atlantic Monthly*. During the coming year articles from these magazines will be used only for Briefs.

The reason for the existence of the *Digest* is stated on the inside cover.

"The *Digest* is a Richard Club Project based on required reading in current periodical literature in the fields of American Government, Politics, and Foreign Relations.

Since there is little opportunity to share worthwhile articles with one another, the *Digest* suggests a way for profit-sharing in our field."

The *Digest* in its three issues averaged fifty pages. Of these, over forty pages were devoted to the long condensations and to the Briefs; two pages to "Women Writers in Our Field" with brief notices of their books; one page to "Do You Know?"—interesting questions on the Constitution, the meaning of political terms and kindred topics, with answers appearing in another place; one to "So That's How They Said It," a page of quotations from biographies, letters, memoirs of great political leaders of the present or the past, with emphasis on *how* it was said. To illustrate from Nevin's "Grover Cleveland":

"Under storms that would have bent any man of lesser strength he ploughed straight forward, never flinching, always following the path of his conscience."

"Here and There," little anecdotes about political leaders, is definitely "filler-in" material. I believe journalists have a term for it.

A new feature of the *Digest* for the school year now opening will be "A Letter Worth Knowing" written by some great political leader. The student directing the first issue has already made her choice, Jefferson's letter to Adams, 1796, anent a coming election. Were the date unknown, the content could easily lead one to believe that it was written just about now.

So much for content; what about format? Bright colored paper of proper durability was picked up in the mimeograph room for covers; the little printing press—Poster Pete by name—printed the title, the date of issue, and the heading: Articles of Interest. The back cover indicates the field covered by the *Digest*



and the group responsible for its appearance. An enthusiastic and sympathetic registrar gave the loan of an electric typewriter with many sizes and styles of type; with it the table of contents and the titles of the articles condensed could be varied in a way that gave the effect of a printed page. A different colored ribbon was used to distinguish the interesting and important matter from that which was merely interesting. The paper is good mimeograph stock. An ever-helpful librarian provided the committee in charge with binding tape so that the copy would open easily.

And now, what about it? Was it worth the trouble? My answer is a double-underscored "Yes," and I base that conclusion on what I saw going on before my very eyes. First, however, let me admit the limitations for the benefit of those who are shaking their heads!

The main part of the *Digest*, i.e., the articles, were condensed by students from longer articles. No doubt it takes much more power to build up an article than to condense one, but it does take some ability, which increases with practice, to decide what the essentials are that must be retained and what can be omitted without great loss. This means judging and deciding, and it is worth while.

Then there was the problem of typing. There was one machine in the department and sympathizers loaned two more. The students got together on their own and planned typing schedules; the only time the machines were not in operation during the week preceding the date of issue were the hours when classes were going on in the room. The better typists were very helpful and encouraging, I noticed, with the beginners, a definite mark on the asset side in what can be, and often is, a selfish world.

What positive values came from the project for the students themselves? First, the joy of achievement. No artist ever watched the materializing of his dream with greater love and expectation than did these undergraduates watch the completion of page after page of the *Digest*. Between classes they brought their friends over to the big work table to see how far things had gone. When visitors came through I was asked more than once, "Sister, did you show them our *Digest*?" It was interesting to observe them as they watched visitors examining an issue; they felt they had done a good job of which they could be proud.

The copy that was placed for a few days on a small table in the main corridor was all but saluted by its builders. How truly are we all but children of a larger growth. Each contributor was permitted to take a copy for a day to show the home folks, and none missed the opportunity. We hope some day to be invited to place a copy in the periodical room of the college library.

Second, the spirit of responsibility, that greatest need in modern training, was given a definite impetus. I could see these students grow before my very eyes. Every senior history major felt that the *Digest* must go on, and especially was that feeling predominant after a splendid editorial in the college paper. If you know anything about college students, you will appreciate the significance of the phenomenon that, with Easter recess starting at eleven-thirty in the morning, two club officers stayed on until six that evening to complete the issue. They set their own dead lines for "copy" and then learned what some people's ideas of punctuality are. (For four years I had been stressing punctuality with them as a definite factor in the training of one's character. They grasped more about it between March and June, 1940, than in the preceding three and a half years.)

Third, they became more familiar with current political science literature, since each one not only read three articles to condense but she listened to the condensation of at least six others before they were sent in as copy. The majority read the *Digest* from cover to cover when it was placed on the table in the classroom. The necessity of reading many letters, biographies and memoirs of our political leaders of the past with the definite aim of getting material for the *Digest* has widened interest in a field of literature that will undoubtedly help to develop a taste that will stand them in good stead for future leisure reading.

Accuracy made gains, too. With a typed column less than three inches wide it soon became evident that one must know how to divide words properly. It is a safe guess that the dictionary was consulted oftener by that group in four months' time than in the rest of their total college career.

A result that seems highly worth while to me is the fact that every student had a part in the work, from the average "C" to the one who graduated "magna cum laude." The poorer ones

benefited from cooperation with the superior in a way that no classroom work can provide. The juniors were novices last year; now they will take hold in their own right.

Granting all these advantages and disadvantages, the fact remains that the *Digest* is students' work, and, in no derogatory sense—it looks it. These students, individually, have learned many things through mistakes and otherwise, and they will grow. They have seen the value of cooperative effort. Did the world ever before have greater need of knowing just this?

In closing I have two regrets in regard to the project: first that the idea of a *Digest* took such a long time to pop, and second, that my office-classroom can never again be the place where in my free hours I studied in peace and quiet—in fact, I have been all but evicted—and the doors of my once blessed retreat might well bear the legend, "Office of the Political Science Digest. Admittance to members of staff only."

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## EDUCATIONAL NOTES

### SIXTH NATIONAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

The mustard seed sown 20 years ago in the establishment of the National Catholic Welfare Conference has arrived at its maturity with promise of magnificent development for shelter of Church and country it was declared by leaders of the Confraternity of Christian Doctrine as the Sixth National Congress of the organization came to its conclusion in Los Angeles, October 15th.

Spokesman for 103 diocesan directors and close to 5,000 delegates in this conviction was the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Chairman of the Episcopal Committee on the Confraternity, which includes the Most Rev. John G. Murray, Archbishop of St. Paul, and the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati.

Bishop O'Hara, in an impressive address summing up the work of the Confraternity, said:

"The work of the Confraternity of Christian Doctrine is that of imparting religious instruction to children and adults not attending religious schools. I need not emphasize the monumental ignorance of religion which afflicts millions of persons around us.

"The provision of religious vacation schools for these will occupy an important session of the Catechetical Congress.

"The religious education of youth of high-school age has an importance all its own. It is the period of transition from childhood to manhood and womanhood, and one that demands the presentation of religion in an adult manner. It is necessary that religious knowledge be interpreted to high-school boys and girls in a mature manner. These youths are having an adult interpretation of all their other knowledge, and the childish knowledge of religion acquired in the elementary grade will be put to an unfair test, frequently with disastrous results, if it is not strengthened by an adult explanation suitable to the high-school pupil's adult understanding. The program of the Confraternity of Christian Doctrine is to gather in discussion study clubs Catholic boys and girls attending the public high-schools, in order to do something to meet their religious needs.



"Undoubtedly the greatest agency of religious education is the Christian home. In the Sacrament of Marriage especial graces are given to the prospective parents to enable them to impart the truths of heaven to their own children. The wonderful fruits of this family Christian training imparted by deeply religious fathers and mothers are to be observed in the Christian character of hundreds of thousands of boys and girls around us. But it is obvious to everyone that many thousands of even professedly Christian parents regard this task as being beyond them.

"Unless the home provides a background of religious education for children, all other agencies will find their work in this field handicapped, if not rendered practically useless. The Confraternity of Christian Doctrine aims to offer practical suggestions to parents in the matter of religious education in the home.

"It is, however, a great error to suppose that the need of religious education ends when boys and girls have become men and women. All life is a process of education, and religious education no less than political and economic training is necessary for adults.

"The Confraternity of Christian Doctrine takes the attitude that a vast number of Catholic men and women can be enlisted regularly in religious discussion study clubs in every parish. It can point to average parishes possessing no special advantages where at least one-half of the entire Catholic adult population is enlisted in and attends with fair regularity study clubs on the Life of Christ, on the Mass, on Christian Doctrine and Church History.

"The moment one suggests that laymen and laywomen be enrolled in the work of religious instruction, one is at once confronted with the statement that our Catholic laymen and laywomen are not trained for the great work, and consequently, that the enterprise of enrolling their service is futile. I must make two answers to this statement. First, I say that the field is so vast that it cannot possibly be cultivated without the help of very large numbers of laymen and laywomen. Obviously, religious education in the home is exclusively the work of laymen and laywomen, both not only in point of fact, but in point of right, for only the laity receive the graces of the Sacrament of Marriage which fit one for this duty. But in regard to the

two million Catholic children in public elementary schools and the hundreds of thousands of them in public high schools, as well as adult religious instruction in religious study clubs, we must enlist the laity, and in particular those who are prepared to teach, for there are not enough priests and Religious to provide instructors and leaders for the classes.

"The important consideration is that by the Sacrament of Confirmation the laity received and accepted the obligation of studying their religion so that they could explain it to others and defend it; and by the voice of the Supreme Pastor of Christendom, they are called to enroll in Catholic Action, of which the imparting of Christian Doctrine is at once the highest expression and the most universal form."

The Church in America need make no departure from its accustomed practices and traditions because of rumors of war, threats of war or even war conditions, spokesmen for the Church at public meetings and open regular sessions asserted. This was notably emphasized at a great public mass meeting in the Civic Auditorium, at which His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and the Most Rev. John F. O'Hara, C.S.C., Military Delegate, spoke.

Also speaking on the same program, at which the Most Rev. John J. Cantwell, Archbishop of Los Angeles, was honorary chairman, was John Craig, of Tulsa, whose subject was "The Family in the Nation."

Benediction of the Most Blessed Sacrament in St. Vibiana's Cathedral, where the Most Rev. Daniel J. Gercke, Bishop of Tucson, invoked the delegates to carry the banners of Catholic religion and good citizenship to greater heights, brought to a close the four-day sessions.

A great public mass meeting, two public luncheons, 26 general meetings and particular conferences and more than a score of committee meetings made up the agenda of the Congress.

#### AMERICAN EDUCATION WEEK PROGRAM

A special program for use of Catholic schools during American Education Week, November 10 to 16, has been issued by the Department of Education of the National Catholic Welfare Conference. The program, entitled, "The Defense of American Democracy," has been mailed to Catholic schools. Some extra

copies may be secured, free of charge, by writing to the Department of Education, National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.

**PRIESTS, BROTHERS AND SEMINARIANS REGISTER FOR ARMY SERVICE**

Upwards of 20,000 priests, seminarians and Brothers registered in various parts of the United States in compliance with the Selective Training and Service Act of 1940.

Although they were required to register, priests, seminarians and Religious are specifically exempted from training and service by the selective service law itself.

There are 8,160 students in the major seminaries of this country, it is shown by a survey made by the Department of Education of the National Catholic Welfare Conference, Washington, D. C. Virtually all of these are within the ages of 21 and 35 years.

The same survey shows 9,568 students enrolled in preparatory seminaries throughout the country, but it is estimated that not more than a sixth of these have yet reached their majority.

Taking 25 years as the average age of ordination, the great preponderance of priests ordained in the last nine years will not yet have passed the age of 35 years. The Rt. Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, told the Senate Committee on Military Affairs last summer that 1,400 priests were ordained last year. Taking 1,200 to be the average annual number of ordinations over the last nine years, it would mean 10,800 new priests in that time. It is believed 9,500 of these have not yet attained the age of 36 years.

Estimating the number of Brothers at 7,000, and assuming about one-third of these to be within the ages of 21 and 35 years, this would add more than 2,000 to the number of registrants.

Of all the registration places in the United States, Taft Junior High School in Washington, D. C., probably saw the greatest concentration of priests, seminarians and Religious. This was due to the fact that this was headquarters for that area which embraces the Catholic University of America, with its two-score of affiliated colleges and houses of study.

Registering a total of 4,792 individuals, Taft Junior High School was one of the busiest spots in the National Capital. It

is estimated that better than one in every six persons to appear there for registration was a priest, seminarian or Brother. With the seminary of the Catholic University proper sending 170 men to register, with 120 going from Holy Name (Franciscan) College, 75 from the Dominican House of Studies, 68 from Holy Cross College, 60 from the Paulist College, 55 from the Scholasticate of the Missionary Oblates of Mary Immaculate, 40 from the Carmelite College, 35 from the Capuchin College, 14 from the Redemptorist College, it is evident that well over 800 individuals registered from the Catholic University and its affiliated institutions.

#### FM SPEEDS USE OF RADIO IN ADULT EDUCATION

Cleveland's pioneer high-frequency educational radio broadcast station, WBOE, operated by the Cleveland Board of Education, has been authorized by the Federal Communications Commission to change its type of transmission from amplitude to frequency modulation.

First station to operate in the ultra-short wave band set aside for educational stations by the FCC in 1938, WBOE has been broadcasting from its own studios to receivers in each of Cleveland's 151 schools since November, 1938.

Now, as commercial FM broadcasting gets under way and high-frequency FM sets become available to the public, WBOE's programs may find listeners in homes as well as in classrooms.

When the Federal Communications Commission approved FM in May, 1940, and recommended it for all ultra-short wave broadcasting, because of its qualities of more faithful sound reproduction and absence of static and interference from other stations, it cleared a range in the high frequencies from 43 to 50 megacycles for commercial broadcasting.

At the suggestion of U. S. Commissioner of Education John W. Studebaker, representing more than 300 universities and colleges and hundreds of school systems and other educational organizations, the FCC moved the educational band to an adjoining position at 42-43 megacycles.

In explaining educational radio's request for a position tangent to the commercial band, Commissioner Studebaker pointed out that FM commercial broadcasting would lead to large scale



retail distribution of FM receivers capable of tuning in programs from educational studios.

"Broadcasts from schools to homes greatly enhance facilities for adult education," Commissioner Studebaker says. "Persons over school age and shut-ins have at their radio dial an opportunity to study in common with pupils in classrooms. In times of extremely bad weather, epidemics or other such emergencies which might temporarily close schools, classes may be carried on by radio without interruption.

#### SURVEY OF THE FIELD

Allocation of \$30,485,375 among the States to expand employment of out-of-school unemployed youth was announced October 14th by Aubrey Williams, Administrator of the National Youth Administration. This money was appropriated by the Congress, on recommendation of the President and the National Defense Commission, to expand employment of young men and women, and to increase emphasis on metal and mechanical work experience projects. The First Supplemental Civil Functions Appropriation Act for 1941 carrying this fund was signed by the President on October 9. This Act also appropriated \$7,500,000 directly to the United States Office of Education to be allocated through State departments of education to the public school systems, and earmarked for classroom, off-the-job instruction and training to NYA workers. . . . The Rev. Cornelius B. Collins, of Providence, R. I., will serve the Confraternity of Christian Doctrine in capacity of Director of the National Center for the coming year, it was announced by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine. Father Collins has had wide experience in Confraternity work in the Diocese of Providence as Diocesan Director. He succeeds the Rev. Stephen A. Leven of Tonkawa, Okla. . . . Of the first 55 archdioceses and dioceses that reported elementary school enrollments in the 1939-40 biennial survey of Catholic colleges and schools, conducted by the Department of Education of the National Catholic Welfare Conference, only nine reported gains in enrollments. The others reported losses since the previous survey in 1937-1938. The loss amounts to 2.4 per cent. The number of pupils accounted for to date, 1,205,333, is

about 57 per cent of the total expected when returns are received from all the diocesan superintendents of schools. The pupil loss, first manifested in 1932, is explained by the nation-wide decline in the birth rate which has affected the attendance in all elementary schools, public and private, since that date, says the Education Department. . . . Establishment at the Catholic University of America of the collegiate phase of the Civil Pilot Training Program of the Civil Aeronautics Authority beginning with the current academic year is another step in the development of aeronautical studies at this university. Dr. Anthony J. Scullen, Dean of the School of Engineering and Architecture, has been named Coordinator of Civil Pilot Training by the C.A.A. . . . St. Mary-of-the-Woods College concluded on October 22 a three-day celebration of the centenary of its foundation. St. Mary-of-the-Woods was founded by Mother Theodore Guerin, and five companions, all Sisters of Providence, who came from Ruille-sur-Loire, France, at the request of the Bishop of Vincennes, the Most Rev. Celestine de la Hailandiere, to found a school for girls in his diocese. Adjoining the college campus is that of Providence Convent, the motherhouse of the Sisters of Providence in the United States, and today Sisters located in various schools throughout the country participated in local commemorations of their foundation. The congregation now numbers approximately 1,300 Sisters. In the United States they conduct 85 grade schools, 21 secondary schools, one senior college, one junior college and one day nursery. Since 1920 they have conducted a government-accredited middle school for girls in Kaifeng, East Honan, China, and carried on various forms of mission activity in that province. The Congregation of the Sisters of Providence is divided into four provinces with headquarters at St. Mary-of-the-Woods, Ind.; Evanston, Ill.; Hyattsville, Md.; and Anaheim, Cal. . . . Plans for a Catholic Radio Council which would serve as a mentor to parochial schools, academies and collegiate institutions which are increasingly using radio as an adjunct to education are being studied by the Loyola University of Los Angeles Department of Radio. The proposed project is the result of a program submitted by David J. Haffernan, of Chicago, Assistant Superintendent of the Cook County School Board. Mr. Heffernan, a member of the National Radio Evaluation Conference, has urged the establishment in Cali-

fornia of experimental programs which would test the value of radio in cooperation with parochial schools now making use of its facilities. In a letter to Prof. Martin Work, of Loyola University, he states that "if radio is to be a factor in the school of the future, we Catholics must be in a position to present our side of the story." "This would be easily done if there were a recognized group of Catholic experts in the field," he added. Loyola's Radio Department, instituted five years ago under the direction of Professor Work, has constantly increased its prestige and last year installed its own broadcasting studio from which important programs have been initiated over a variety of networks. . . . The new \$100,000 Holy Rosary school was dedicated in Rochester, N. H., October 6th. Classes have been conducted in the structure for several months, but the ceremony was delayed due to the illness of the Most Rev. John B. Peterson, Bishop of Manchester, who officiated. . . . The Rev. Edward A. Cummings, S.J., former President of Loyola University of the South and of Spring Hill College and former Provincial of the Southern Province of the Society of Jesus, died October 4th. He had been Assistant Pastor of the Church of the Immaculate Conception, New Orleans, since August. Father Cummings was born in Saverne, Alsace-Lorraine, July 9, 1872. He attended the Apostolic School at Cogehampton, Sussex, England, entered the Society of Jesus at St. Stanislaus College, Macon, Ga., in 1891 and was ordained in St. Louis in 1905. He had served on the faculties of St. John's College, Shreveport, La., and Spring Hill and on the Southern Jesuit Mission Band. . . . The growth of Catholic organizations in the United States is evidenced in "A Handbook of American Catholic Societies," just published by the Catholic Library Association in Scranton, Pa. Ninety-six organizations, ranging from the National Catholic Welfare Conference, through missionary, student, and historical associations to specialized groups, such as the National Antiquarian Association, are mentioned. Descriptions of approximately one hundred words each state the purpose, history, and major publications of each society. . . . The Rev. Don H. Hughes, of Tucson, Ariz., a pioneer in the use of the radio as a means of teaching religion to children, has announced a new type of broadcast in the field of religious instruction. For three years Father Hughes gave simple explanations of the Catechism each Saturday morn-

ing over radio station KVOA there. He formed the Catholic Radio Club and each year received more than a thousand cards and letters. Children, Father Hughes says, like to hear their religion explained over the radio. He has broadcast more than 200 programs for children and has arranged a new series of 30 broadcasts, combining a thrilling story, with children taking parts in it, and a clear explanation of the Faith. The new series is called "The Case of Johnny Miller." Father Hughes and Sister Mary Sofia of the Missionary Servants of the Most Holy Eucharist are co-authors of the programs, which will be broadcast over the Arizona Network, including stations KOY, Phoenix, KTUC, Tucson, and KSUN, Bisbee. . . . A public school whose enrollment has been decreasing steadily has been rented to the Notre Dame de Lourdes parish to help accommodate parochial school children at Lowell, Mass. A nominal fee of \$1 a year was fixed by the School Committee in approving the "loan" of the building. . . . A program of spiritual defense that will involve the reorganization of undergraduate religious studies has been launched at the University of Notre Dame under the direction of university authorities and the Rev. Thomas P. Irving, C.S.C., head of the Department of Religion. A syllabus prepared last year by the Rev. Charles C. Miltner, C.S.C., recently appointed President of Portland University, Portland, Ore., will be used as a basis for modernizing religious instruction and a religion faculty of 30 priest-professors is now working out final details of a completely integrated course of study. The new program of religious instruction is termed "a building up of defense on the spiritual side." The two-fold program will be divided into intensive class instruction devoted to facts and philosophy of religion, and periodical lectures by leading Catholic apologists, including the Rev. Daniel A. Lord, S.J., National Director of the Sodality; the Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, Washington, D. C., and the Rev. John A. O'Brien, founder of the Newman Foundation at the University of Illinois and now on the Notre Dame faculty.



## REVIEWS AND NOTICES

**Problems in American Democracy**, by S. Howard Patterson, A. W. S. Little and Henry R. Burch. New York: Macmillan Company, 1940. Pp. 814.

Professor Patterson of the University of Pennsylvania, Mr. Little of the Harrisburg High School, and Dr. Burch of the Overbrook High School, Philadelphia, have put together, as one would anticipate from their scholarship and experience, an excellent, compact and complete text for fourth-year high school students in current American problems based upon our past history, successes, failures, and changes in economic structure or social attitudes. In some respects, when such books have more than one author, it might be advantageous if the authors were not so similar in training, background, and environment and thus able to bring individual interpretations to bear upon controversial questions. And every current problem is a controversial and often a sectional problem unless it has ceased to be a problem through settlement by time, economic forces, social compromise, or political action. Economists disagree. Of this the authors are certain; for they do not write dogmatically and leave much for students to investigate and to ponder over with the aid of a properly trained and educated teacher. Sometimes, it would seem that they dodge expression of opinion and in a non-committal statement leave a lukewarm paragraph with the note that "critics of the measure say" as an introduction to a criticism. Again at times the information is not specific enough; or in an effort at descriptive and narrative simplicity there is a lacking in clarity. In the book's tone there is tolerance and a desire to arouse no hostilities, racial, religious, sectional, and political, which might easily be done. While detachment may lead to colorlessness, it would be hard to place the authors in their political grooves or guess their preferences for 1940. Some good advice is given without preaching, and it is becoming true that smart people are thrifty, and, some day, probably smart countries. All America's problems are not economic; some are moral and some are due to a refusal to practice Christianity in government, politics and business. These can hardly be stressed in a book intended for neutral schools. Here the teacher in a Catholic school should be able to weave into the

course the teachings of papal encyclicals and give them a practical, local application. The problems are larger than parties; their ultimate solution will alone make America impregnable.

By and large this is an unusually sound volume covering, as it does in brief fashion, an infinity of subjects with chapter questions, words to be defined, references for pupils and advanced readings for teachers. Sections deal with America's natural resources and their preservation, her fundamental societal institutions, with some stress on toleration and democracy, her population with pleasant if uncritical remarks concerning each and every racial group such as a political campaigner might safely observe, the growth and regulation of big business, transportation, communication, marketing farm products or securities, banks, domestic trade, international trade, organized labor, standards of living, and so on, to almost every possible item.

New Deal legislation cannot be properly evaluated. One may wonder how much has been done for unorganized labor, how much of the taxpayers' money or his grandchild's money has been spent in vain, how effective the pump has been primed, why ten million persons still walk the streets, why grain prices on the farm are so much below the Chicago market and so low that the farmer must be subsidized to raise crops, why new businesses cannot get started, why corrupt machine politicians still thrive by serving idealistic candidates, why Americans are more wed to individuals than to principles or to security more than to the Constitution, or why crime, even organized crime, and graft, even "honest graft," are not stamped out in our cities, why wretched slums where children were at least prevalent if not rightly reared give way to model three-room projects where there is no room for children, and why recreation is made a problem when the need of industry, thrift and a general hardening of character and sinew is what the American people require. Neither education nor brain trusters have supplied the answers.

There is something wrong in a nation whose divorce rate has increased 300 per cent in the past fifty years, whose birth rate has dropped to 17 per 1,000, the size of whose families has decreased from 5.6 in 1880 to 4.1 in 1930, whose total population increase from 1930 to 1940 is only 7 per cent in an undeveloped and undersettled land, where half the population is unchurched

despite 256 denominations, where the percentage of children in the total population is declining almost as rapidly as the percentage of aged increases, where two persons out of five over sixty years of age are a burden upon dependents on charity, where the depressed 10 per cent of the pre-war era has become a third of the population, and where half of its families receive a yearly income of less than \$1,000. America has indeed many problems whose solution cannot be delayed or conveniently forgotten, whatever the European situation may be.

RICHARD J. PURCELL.

**Pragmatism and Pedagogy**, by Thomas H. Briggs. New York: The Macmillan Company, 1940. Pp. xi + 124. Price, \$1.25.

Here is an interesting little volume, the twelfth in the Lecture Series of Kappa Delta Pi, which will stimulate the reader's thinking even if it does not enlist his enthusiastic support of "The Pragmatic Way," which Dr. Briggs claims to be essential to educational progress, or lead him to accept the Editor's identification of pragmatism, science, and common sense. He will, no doubt, agree that education should be based on an acceptable philosophy which is "well defined, sound, and complete"; but it is not so certain that he will consider pragmatism such a philosophy. It is doubtful, moreover, whether said reader, whose name, let us hope, may be "Legion," will share the author's ideas on the treasures of wisdom that lie waiting to be discovered by research workers in the field of sociology—ideas, by the way, which strike one as having been borrowed from Comte and Spencer. This is not to question the importance of a study of sociology, but to call attention to the fact that what we have at present is not a science of sociology but a variety of sociological theories, each based on a different philosophy of life. The nature of society and the relations of the individual to the group are problems of philosophy and the answer one gives to them may or may not be "pragmatic."

The author's emphasis on the necessity of research, both in education and in sociology, will meet with general approval. His criticism of the slowness with which the findings of educational science are introduced into practice will appeal to many, though some may be inclined to believe that Briggs is perhaps endeavoring to prove that he is not so hopelessly reactionary as

Norman Woelfel would have us believe. Indeed, one wonders whether a reading of this book would not induce Woelfel to re-classify Briggs among the "Molders of the American Mind."

Whether the reader agrees with the author's philosophy or not, he will enjoy reading the chapter dealing with the meaning of culture, which Dr. Briggs formulates on the basis of an experiment carried out on "scientific" and "pragmatic" lines and employing a form of the so-called jury technique. The definition arrived at reminds one very forcibly of Newman's definition of a gentleman, a definition that certainly was not reached by following "The Pragmatic Way." However, Briggs's definition may well be used to complement Newman's, and vice versa.

EDWARD B. JORDAN.

Catholic University of America.

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**The Life of Bishop McDevitt**, by Ella Marie Flick. Philadelphia: Dorrance and Company, 1940. Pp. 375. Price, \$3.00.

Miss Ella M. Flick, known for her interest in Catholic history of Pennsylvania and her biography of Father Duffy, the famous chaplain in World War I, has compiled an interesting, sympathetic, conventional account of the priestly, dignified, zealous, unobtrusive, understanding and democratic Dr. McDevitt (1858-1935) of the archdiocese of Philadelphia and of the see of Harrisburg. Unprovided with citations, notes and bibliography, this volume contains a wealth of original material such as might be expected from the daughter of the late distinguished Dr. Lawrence F. Flick of whom Bishop McDevitt contemplated a biographical study. In some respects it might have been well to have written an introductory sketch of the bishop followed by copious excerpts from his sermons, essays and educational reports, for the bishop wrote English in quotable style and compressed information and thoughts worthy of memory in small space. Again, he was a Catholic educator fortified by philosophy who struck along new lines and stressed educational principles steeped in religion and in democracy. There was something of a Bishop Spalding in his method of expounding and defending Catholic education.

He was not merely an educational bookkeeper. And he gave far more than lip service to democracy; he met men in a democratic fashion and he handled priests and teachers in a human manner, not as a humanist. Too little is given of his educational



philosophy and contributions, his leadership of boys, his support of higher education for girls, his assistance to school superintendents, his opposition to state aid if that indicated control, his criticism of coeducation, and his belief in cooperation in social, industrial, philanthropic and educational movements of the time as a means of bringing religious principles to bear on American problems. Rather liberal and no isolationist, he would have Catholics live and preach and promote the papal encyclicals so that all Americans might profit thereby.

Bishop McDevitt came from the common people and did not forget the people. His father was an immigrant gardener and laborer who arrived in the early forties from Ulster and settled in Kensington, an Irish factory town, where Orangemen practiced a bigotry that was dying in Ireland. His mother's people were not long enough out from the North of Ireland to have risen beyond labor. Knownothingism was in its zenith when young McDevitt was born, and his co-religionists were still fearful of a repetition of riots and killings and church-burnings which had made 1844 unforgettable. The Civil War ended this danger, and it was of the war that the child had his earliest memories. It was a time of poverty, rising prices, declining net wages, and harsh discipline of war and panic when he was schooled at St. Michael's School and La Salle College by the Christian Brothers. He faced the further discipline of sickness, a frail constitution impaired by recurrent attacks of pneumonia and the difficulties which his widowed mother encountered in supporting the family. Passing on to the Seminary of St. Charles Borromeo, McDevitt made his theological studies and was ordained by Archbishop Patrick J. Ryan in 1885.

A curate for years at Nativity Church, he won his parishioners, grew interested in youth's problems, established glee clubs, bands, reading circles and total abstinence societies, actively promoted the parochial school, and labored for the Italians through a highly necessary missionary society. In 1899 he was named diocesan superintendent of Catholic schools. He studied his work and served at his task, and he assisted in making this position what it has become in most dioceses of today. Here was his great work. In connection therewith he published a series of educational briefs written by such Catholic scholars as Brother Azarias, Msgr. Edward A. Pace, Father James A.

Burns, Msgr. Hugh T. Henry, James J. Walsh, Cardinal Gasquet, Hilaire Belloc and Father Gerard. He found time to serve the American Catholic Historical Society, to write for its *Records*, to contribute to the *Ecclesiastical Review* of which he was a director under the editorship of Msgr. William J. Kirby, to dash off material for the *Catholic Standard and Times*, and to support a projected Catholic daily which never materialized. His article on the "School Question from a Catholic Point of View" in the *Catholic World* (1902) attracted considerable attention; and his essay on "How Bigotry Was Kept Alive by Old Text Books" broached an original idea which I trust will be properly expanded by one of my graduate students, Sister M. Leonore Fell of Mount St. Vincent's College, in a lengthy doctoral dissertation based upon a study of more than a thousand pre-Civil War textbooks in history and geography.

Named a bishop against his wishes, and pleas of ill health, McDevitt was consecrated by Archbishop Edmond F. Prendergast and installed in Harrisburg (1916). Here he continued his old work and stressed his old interests, welcomed the Slovak Sisters of St. Cyril and Methodius who were soon to develop a splendid girls' high school at Danville, penned admirable pastoral letters, gave fully of his time and ability to the National Catholic Welfare Conference of which he was an episcopal director, and preached often on anniversaries and at consecrations and funerals of old friends in the priesthood and hierarchy. But he will be best remembered as an early superintendent of Catholic schools and as an educator of parts and vision.

RICHARD J. PURCELL.

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**Founding of the American Public School System, A History of Education in the United States from the Early Settlements to the Close of the Civil War**, by Paul Monroe, Ph.D., LL.D. New York: Macmillan, 1940. Pp. 520.

Emeritus Professor Monroe of Teachers College, Columbia University, aided by the Carnegie Corporation which disavows any responsibility for the contents of the volume, has constructed an excellent account of colonial education and the formation of the public school system as it had developed by 1860. The work is in one volume with what would have been a second volume of source materials in the form of a microfilm of which copies have been deposited in some sixty college and municipal

libraries, including the rapidly improving library of the Catholic University of America. The author's greatest skill is shown in his abbreviated sketches of educational background in the way of the social, political, and institutional structure into which the school system had to fit and which in its changes resulted in even greater modifications of the educational system. The book grows weaker when dealing with the two decades after 1840, due, probably, to the complexity of the educational situation and the beginnings of institutions like state universities, western denominational colleges, teachers' training schools, land grant scandals, and state superintendencies which did not fully develop until after the war. The tone is tolerant but, quite naturally, secular. There is a realization but no emphasis on the lukewarm Protestantism of the public grade and high schools after the disappearance of Protestant sectarian control and certainly no stress on the extra-legal religious qualifications demanded of teachers by boards and superintendents who were Protestants in profession or in their learnings.

Professor Monroe sets forth the educational chaos in England when the Protestant Revolt swept away monastic and chantry foundations and limited the educational work of social and industrial guilds. Thereafter, whatever had been the situation before, the schooling of the poor was taken care of only under apprentice and poor laws. As the poor were regarded as more serviceable to the army, navy and labor if untutored, for three hundred years they were left to their own devices and an occasional charity school established by the Anglican order or the slight efforts on the part of the nonconformists. Endowed and pay schools took care of the middle and upper classes, and tutors or teachers after the act of 1662 were licensed by the Anglican bishops as to orthodoxy. The masters' creed was one catechism, one grammar, and one ferrule. This act in modified form applied to royal colonies. Therewith the author considers the school systems of the various colonies, the sturdy sectarianism of the schools, their remarkable status in New England without disparagement to the rural, Anglican and royal South. Teachers everywhere were licensed by authorities of the standing order. The Society for the Propagation of the Gospel did a good deal for Episcopalian ministers and teachers. Teachers were in general servants of ministers and paid about a fourth as much.

There is some recognition given to the indentured teachers and Irish masters who were very apt to be Scotch-Irish Presbyterians. Grammar schools, which like the English public schools, were the core of education for the better classes, and colonial religious colleges are given adequate attention without stressing their provincialism, narrowness, and bitter sectarianism beyond this interesting note: "Yale had the benefit of a tax on rum, but expelled students for petitioning to use Locke's *Toleration in Religion* or for attending a Methodist meeting even when at home. The general court of Massachusetts granted a lottery for the benefit of Harvard but reprimanded the college for printing Thomas à Kempis' *Imitation of Christ*."

The early national period saw the growing democratization of the country, the secularizing of new colleges with at least charter-service to toleration, the slow modification of the old orthodoxies, the rise of sects, the deleterious effects of racial nativism, the emancipation of so-called public schools from the control of a single, entrenched denomination, and the Americanization of textbooks which lost little of their violent anti-Catholic tone. There was a growing interest in state school funds precariously supported by land grants, escheats and license fees. Taxation, compulsory, not voluntary, was soon enforced. Democracy as a fetish and the need of a literate electorate to maintain democracy as well as the demands of organized working groups encouraged the development of public schooling, while Dr. Monroe holds as a chief retarding force: "In some localities the opposition of religious denominations, particularly the Roman Catholic; this, however, was not of great significance and often resulted in a movement toward the public schools rather than away from them."

In the second half of the national period, the author treats the American text-writers, the Lancastrian schools, the introduction of new subjects in the college curriculum, the decline in the ministerial control with the rise of other professions and the shift of calling for college students from 70 to only 10 per cent for the ministry, and the flowering forth of some of the Adams, Jefferson and Franklin theories of popular education. Girls' education is traced from the dame schools to the 6 to 8 A.M. classes given by grammar school teachers to the high schools and select academies and finally to the colleges, educa-



tional and coeducational. Beginnings of national interest are noted in connection with land grants and the agitation for a national university. European influences in the new state and municipal systems are sketched especially through reports of the French Victor Cousin on the education of Prussia and Holland and the investigation tours of Calvin Stowe (Harriet Beecher's husband) and Alexander Bache of Girard College. The usual figures appear: Mann, Carter, Ryerson, Emma Willard and Bernard. Brief notes indicate the foundation of educational magazines, plans for adult education, and the struggle for the old-time religious against secular control of education.

Here indeed is a volume for educators and students of American history which is replete with factual information accurately set forth.

RICHARD J. PURCELL.

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**Social Legislation**, by Helen I. Clarke. New York: D. Appleton-Century Company. Pp. 665. Price, \$4.50.

The author explains in the introduction of her volume what she means by "Social Legislation"—"the enactment of statutes and the creation of governmental agencies for the purpose of protecting groups of persons with special needs, or of increasing the *social* as contrasted with *individual* welfare. . . . "Some persons," she adds, "limit the meaning to legislation enacted for the benefit of disadvantaged groups; others extend it to legislation enacted for the general welfare. We shall use the term in both senses."

The content of the volume is suggested by the secondary title, which reads: *American Laws Dealing with Family, Child and Dependent*. Specifically it concerns itself with legislation and judicial opinions pertaining to husband and wife and the State—including marriage, divorce, sterilization, and birth control; to parent, child, and State—including the rights and duties of parents, adoption, illegitimacy, juvenile and domestic relations courts; to the dependent and the State.

The various sections of the book are developed along the following lines: First, the historical background out of which particular social legislation developed is given; next, the common law theory and practice is stated; finally, the current legislative enactments and judicial decisions are indicated.

The author of *Social Legislation* does not limit herself to the

presentation of factual material. She interprets and expresses viewpoints freely. Unfortunately, biased opinions and noise-some words are not infrequently used instead of telling arguments. Inane titbits like the following are found scattered through the volume: "To compel persons to remain married because of archaic religious beliefs or anachronistic statutes is almost as abhorrent as wife capture and slavery."

The volume shows much patient work. Materials are drawn from a great number of sources. Unfortunately, the sources are not always well chosen. To try, for instance, to paint a historical picture of the "Christian Influence on Marriage" by delving into such sources as Luther's "*Von Ehesachen*" Werke, Lecky's *History of European Morals*, May's *Social Control of Sex* and Howard's *History of Matrimonial Institutions* is surely to trust more to chance than to scientific procedure. It's much the old story of going to the cobbler for one's medical or religious guidance.

Perhaps the chief value of the book consists in the fact that it can serve as a handy compendium. The author has brought into one volume much material that could hitherto be found only in a number of scattered sources. The major flaw of the book, on the other hand, undoubtedly consists in the approval it gives to destructive and unnatural vagaries of our day which strike at the very roots of society—divorce, which destroys the family; sterilization, which mutilates the individual and dries up the wellspring of life; and birth control, which blocks the entrance to life.

EDGAR SCHMIEDELER, O.S.B.

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**The Geese Fly High**, by Florence and Lee Jaques. Minneapolis: University of Minnesota Press. Pp. 102. Price, \$3.00.

In 1938 the University of Minnesota Press published *Canoe Country* by Florence and Lee Jaques, a sparkling record of experience and adventures in the lake country of northern Minnesota, and adjacent areas in Canada. This new book, *The Geese Fly High*, is a journal of a totally different though equally exhilarating account of an "open-air winter vacation" to the Rainey Wild Life Sanctuary in Louisiana. For readers who may be critical of space or size in relation to price, let it be said at once that this new volume has the spacious page of its prede-

cessor, a  $7\frac{1}{2}$ " x  $10\frac{1}{4}$ " leaf, suited perfectly to the type of illustrations that enliven and beautify the text.

Mrs. Jaques' narrative begins "in a duck boat on a rice lake in northern Minnesota." The few pages of Prologue help to link this book with *Canoe Country*, and offer, too, an amusing explanation of the authors' decision to track the snow and blue geese to their winter grounds on the Louisiana coast.

"We planned to take two months and make a great circle west a thousand miles from New York to Illinois for Christmas with my family, then south to the White River bottoms in Arkansas to see the thousands of mallards there. South still farther to the Rainey Wild Life Sanctuary in the heart of the Louisiana marshes to see ducks and geese, east to the Atlantic coast, and from there north to New York again. An immense ring of almost four thousand miles. But the jewel in this ring, our lodestar, was the Louisiana sanctuary, where we could have long days entirely surrounded by marshes and could come to know the wild wings over them."

There is a vivid sense of woeful humor in Mrs. Jaques' pen pictures of the scenery in Arkansas, of the discomfort to her of the backwoods regions, the swamps and backwaters of the White River country. Her husband's full-page drawings convey an eerie sense, as if "darkness and disquietude crept through the underbrush together." The mallards were plentiful. While her husband hunted, the author allowed the malevolent aspect of nature to depress her spirits. She does more than merely state her feelings; she gives a tense communication of her dreads, through the slow drag of time when the menace of strange sounds startled her, until, breathless with dread, she curled up in her sleeping bag "like a shrimp in despair."

After the Arkansas episodes, the mood of the descriptions and the narrative brightens. "Now we were in Louisiana. We had driven that morning through a rolling upland country of pine woods, fragrant and windswept. . . . We sped on through the sunny afternoon. . . . We came into Abbeville, one hundred and twenty miles west of New Orleans, and found a charming blur of white houses, dense live oaks heavy with Spanish moss, holly trees, palms, and winding roads." No one has written so well, so graphically of the Rainey Wild Life Sanctuary. If the superintendent, Dick Gordon, comes in for a superlative share of praise and appreciation, the reason is clear at once—he de-

serves all the notice for his help and generosity. But Mrs. Jaques' pages must tell the story, and her husband's skill as an artist will add the final appeal to a book that is unique in its graphic interest. Among the American naturalists who write and illustrate today Florence and Lee Jaques have acquired a literary and an artistic distinction that holds for readers the eager promise of more joy and more information from future books in which they will collaborate.

With remarkable taste and fine balance the University of Minnesota Press has produced a delightful book, one in which the paper, the type, and the binding need the credit printed on the last page, "designed by Jane McCarthy." For anyone undecided about a Thanksgiving or Christmas gift book the solution should be *The Geese Fly High*.

DANIEL S. RANKIN.

### Books Received

#### Textbooks

Abney, Louise, and Miniace, Dorothy: *This Way to Better Speech*. Yonkers-on-Hudson, N. Y.: World Book Company. Pp. 96. Price, \$0.60.

Adams, Harlen M.: *Speech Guide for Listeners and Speakers*. Stanford University, Calif.: Stanford University Press. Pp. 95.

Center, Stella S., and Persons, Gladys L.: *Experiences in Reading and Thinking. Workbook*. New York: The Macmillan Company. Pp. 394; 156. Price, \$1.20; \$0.60.

Center, Stella S., and Persons, Gladys L.: *Practices in Reading and Thinking. Workbook*. New York: The Macmillan Company. Pp. 472; 156. Price, \$1.40; \$0.60.

Center, Stella S., and Persons, Gladys L.: *Problems in Reading and Thinking. Workbook*. New York: The Macmillan Company. Pp. 657; 136. Price, \$1.80; \$0.60.

Goodfellow, Raymond C.: *Student's Exercise Book in Junior Business Training*. New York: The Macmillan Company. Pp. 156. Price, \$0.60.

Jean, Sister M., O.P., B.S.: *Rosary Stories for Little Folk*. Milwaukee: The Bruce Publishing Company. Pp. 32. Price, \$0.36.